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Kalid-i Afghan-i (1893)

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Trevor Chichele Plowden

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TRANSLATION

OF THE

KALID-I-AFGHANI

THE

TEXT BOOK

FOR THE

PAKKHTO EXAMINATION,

WITH NOTES,

HISTORICAL, GEOGRAPHICAL, GRAMMATICAL, AND
EXPLANATORY,

BY

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AND ASSISTANT COMMISSIONER, PANJAB.

LAHORE:

MUNSHI GULAB SINGH & SONS.

1893.

3096

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DEDICATED,
BY PERMISSION,
TO
THE HON'BLE SIR ROBERT HENRY DAVIES, K. C. S. I.,
BENGAL CIVIL SERVICE,
LIEUTENANT-GOVERNOR OF THE PUNJAB,
AND ITS DEPENDENCIES,
BY
HIS OBEDIENT HUMBLE SERVANT,
TREVOR CHICHELE PLOWDEN.

PREFACE.

IN compiling the present translation of the *Kalid-i-Afghání*, the Government Text Book for the Pakkhto* Examination, I have had a threefold object in view :—

First.—To furnish the student of Pakkhto with an authority, if I may be permitted to employ the term, to which he may refer when he is unable, with the assistance of his Múnshi, to arrive at an intelligible or satisfactory rendering of any particular passage, more especially in the Poetry, of the original work. I have no desire that this translation should supersede the use by him of his Grammar and Dictionary ; on the contrary, the mode in which I suggest that it should be utilized is, that he should first, with the aid of the above books, himself work out his daily task, and, having done so, go over it a second time with this translation, comparing his renderings with mine, and noting any errors he may have made in concords, &c., as well as any idiomatic constructions or other points deserving notice which he may have overlooked. He will possibly, not unfrequently, find that his renderings of difficult or obscure passages are better than those which I have given ; whilst he will assuredly, if careful, discover numerous idiomatic, declensional, and other peculiarities which I have not noted, as my grammatical notes are not intended to be exhaustive. To have made them so would have materially increased the bulk of this work.

* I use the word Pakkhto here and elsewhere advisedly. The dialect of Afghání in which the original work is written is the Northern or Pakkhto, as distinguished from the Southern or Pashto.

Second.—That the student should acquire an *intelligent* knowledge of the original work. With this object I have appended historical notes, explaining the force of the references to persons and incidents mentioned in oriental history or fiction; geographical notes, to enable him to at once find out on the map any place to which reference is made; grammatical notes (many of which are original), to assist him in acquiring a knowledge of the rules which govern Pakkhto composition; and general notes, to enable him to gain a knowledge of Afghán customs and manners at the same time as he acquires a knowledge of their language.

The scene of the *Tárikh-i-Murass'a* is laid, for the most part, in the districts of Pesháwar (including the sub-division of Yúsafzai), Kohát, and Bannu, as well as the Independent territory bordering on them; and nearly every place mentioned in it will be found in my map. The scene of Sultán Mahmúd, Ghaznavi, is laid in Turkestán, Persia, Khurásán, Afghánistán, the Punjab and Hindústán: and the localities referred to will, for the most part, be found in any ordinary map of those countries.

I more particularly advise the student to read the *Tárikh-i-Murass'a* with the map attached, because he will thereby gain a knowledge of the present seats of the Eastern Afgháns who are under British rule or influence, and of the manner in which they became possessed of such seats.

With reference to the grammatical notes, I have, as a general rule, referred the student to the Grammar published in 1873 by Dr. Trumpp, and procurable at the Central Book Depôt at Lahore, because it is, in my opinion, the most complete one that has as yet been written.

Third.—To present to the reader as *literal* a translation as possible, couched at the same time in good English idiom; wherever I have made a free translation of the original

Pakkhto, I have, I think, invariably given a literal one also in a foot-note. I have further included in brackets all words introduced by me which do not occur in the original text. The frequent occurrence, or otherwise, of such bracket (except in the Poetry, where they are usually employed by me to mark words inserted, with a view to make the translation as rhythmical as practicable, will be perhaps as good a test as any as to how far I have succeeded in this, my third object.* All who have studied Pakkhto works with the ordinary Pathán Munshi will best appreciate a translation which is intelligible and, at the same time, literal. If the Ganj-i-Pakkhto should appear to the general English reader bald and unfinished, I must plead as my excuse that it is a literal translation of the simple tales of a but half-civilized race. In the Ballad of Sháhzádah Bahrám I have endeavoured to follow, as far as possible, in my translation the style and diction of the English ballad.

With a view to facilitating reference to the original text, I have, in the margin of each page of the Ganji-i-Pakkhto, Sultán Mahmúd, and the Ballad of Sháhzádah Bahrám, and at the head of each chapter in the Tarikh-i-Murass'a, as well as of each Ode in the Poetry, noted the corresponding page of the Kalíd-i-Afgháni. I have further appended marginal headings to the History of Sultán Mahmúd.

I have purposely not translated the Pakkhto letters which are appended to the original work. They are very easy, and their translation by the student himself will be of more practical benefit to him than a printed translation could be.

I do not here enter into an account of the mystical doctrines of the Oriental Moslem Súfís. This has been already most ably done by Sir John Malcolm in his History of Persia, Chapter XXII, and by Major Raverty in the preface to

* In the Tarikh-i-Murass'a, the original construction of which abounds with parenthetical sentences, I have adopted the square bracket to indicate words inserted by me, and the curved bracket for the parenthetical sentence of the original.

his "Selections from the Poetry of the Afgháns," both of which account I strongly recommend every student of Pakkhto to peruse for himself, as otherwise he will not understand the poetical portions of this work.

My best thanks are due to the Local Government for its liberality in assisting me to defray the expenses of the publication of this translation, as well as to those gentlemen, English and Native, who have furnished me with information to assist me in compiling the notes appended. My acknowledgments for most valuable assistance throughout are due, in the first place, to Kazi Saiad Ahmad, an Afghán gentleman (at present employed on diplomatic duty in Persia), who possesses a most intimate and scholastic knowledge of both English and Pakkhto; for local, geographical, and other notes, to Mr. Beckett, at present Deputy Commissioner of Dera Ismail Khán; to Major Johnstone, Deputy Commissioner of Bannú; to Captain Wace, Settlement Officer of Hazára; to Major Birch, Deputy Commissioner of Gogaira; to Sir Khwájah Muhammad Khán, K.C.S.I., Nawáb of Teri; and to Saiad Bádsháh Banuri, of Kohát; for medical and scientific notes, to Surgeon-Major Johnston, 4th Punjab Infantry; and last, though by no means least, for general aid, to my Munsbí, Núr Muhammad Khán Lughmání, at present residing in the village of Landai Argha-jo-i, near the City of Pesháwar.

I now leave English students of the original work to form their own estimate of the value of my translation, being myself only too conscious of its defects, although I at the same time feel that I have spared no pains to make it as complete and correct as possible, with a desire that may prove of real assistance to all who may at any time have reason to make use of it. I should esteem it a great favour if any one so using it were to point out to me any defects, shortcomings, or errors, which he may detect in it.

In conclusion, I will only remark that the Committee of Pakkhto scholars appointed by the Local Government to report on the merits of this work felt themselves in a position to do so favourably.

T. C. PLOWDEN.

KOHAT, 15th January 1875.

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PART I.

PROSE.

THE GANJ-I-PAKKHTO,

COMPOSED BY

MAULAVI AHMAD,

RESIDENT OF

TANGI, TAPA HASHTNAGHAR,

"In the Old World the moral Beast-fable was of no mean antiquity * * * * *
For ages the European mind was capable at once of receiving lessons of
wisdom from the Aesopian crows and foxes, and of enjoying artistic, but by
no means edifying, Beast stories of more primitive type." (*Tylor's Primitive
Culture*, vol. i, p. 372).

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THE GANJ-I-PAKKHTO.

THE FIRST TALE.

THE SAGE AND THE THIEF.

IN a certain place there was a sage who had collected
K. A., p. 7. together a great many very old¹ rags, and had
tied them up inside his turban. Outwardly²
it appeared to people a large turban. Nevertheless, there was
nothing inside it but old rags.

Once upon a time, at the hour of early dawn, when it
was still dark, he started for school with the object of getting
something from the people.³

A thief happened to be standing on the road. He laid
hands on the sage (and) ran off with his turban. When the
thief had gone⁴ some little distance, the sage called out to
him, and said: "My young friend! Search that turban
(well): if after this search⁵ thou carry it off, by all means
carry it off: I make⁶ thee a present of it." The thief ran on
ahead,⁷ but when he unrolled⁸ the turban, what does he
see? A yard of rather worn-out cloth⁹ came
K. A., p. 8. out¹⁰ of it; the rest was nothing but old rags.

He angrily¹¹ threw the yard of stuff away, and said to
the sage: "God impoverish thee!¹² (since) thou through
these old rags hast kept me¹³ away from a (better) business.
Art thou not thoroughly ashamed of thyself for having duped
me by such a trick?"¹⁴

1. Note repetition of adjective for emphasis.
2. Adjective used adverbially. Vide Trumpp's Grammar, § 172, p. 276.
3. Lit. with the object of this: that he may get something, etc.
4. Note "chi" (when) governs in Pakkhto the Indicative Past Tense. Vide English Indicative Pluperfect. Vide Trumpp's Grammar, § 199 (d).
5. Infinitive used substantively, and inflected in the plural. Vide Trumpp's Grammar, § 14.
6. Lit. have made.
7. Pa wrādi. Note inflection of adverb. Vide Trumpp's Grammar, § 173.
8. "Spīrodal," causal verb, from Spardal, a transitive verb; it is formed contrary to the usual rules for forming causals from transitives. The general rules are given in Trumpp's Grammar, § 118 B.
9. Note the nouns, being of measure, are placed in apposition. Vide Trumpp's Grammar, § 181 (1).
10. "Khatal," to rise, used idiomatically. It is often used in Pakkhto in this sense.
11. Ablative used adverbially.
12. For this form of Imperative Imprecative, vide Trumpp's Grammar, § 192.
13. Lit. keptest me. Pakkhto Past Indicative for English Indicative Perfect.
14. A very idiomatic sentence.

The sage replied: "Thou speakest very truly; but this business hath been for thee a grand warning if thou comprehendest it,¹⁵ because all worldly matters are made up¹⁶ of deceit and fraud. If any one be enamoured of the world, this will be too galled."

THE SECOND TALE.

SULTAN MAHMUD, GHAZNAVI, AND THE PEARL.

ONE day the king Mahmūd, Ghaznavi, went to his hall of audience with a pearl in his hand.

He gave it to a minister, (and) said to him: "In thy opinion, of what value is this pearl?"

He replied: "Sire! I verily believe that if there were¹ krores of rupees (set against it), still the value of this pearl would² outvie them."

The king commanded him, saying: "Yes! now crush it."

The minister answered: "(If) from the king's treasury one pice be missing, my mind is troubled thereat; how then can I crush such a pearl (as this)?"

The king replied: "Well said! thou art a very loyal man." Accordingly, he gave him a grand robe of honour, and took the pearl from him.

Then they for a little while commenced to converse³ together on other topics.⁴ Next, he gave the pearl to a second noble, and said: "Tell me how much dost thou think⁵ this pearl is worth?"

He replied: "Your Gracious Majesty! in my opinion it is equal in value to half thy realm."

15. "Chi" here governs the Indicative Mood; but as a consecutive or final conjunction, it governs the Subjunctive Mood. Vide Trumpp's Grammar, § 215.

16. Note this not uncommon force of the genitive. Vide Trumpp's Grammar, § 184 (3 a).

1. Pakkhto Indicative Present.

2. Pakkhto Indicative Future.

3. Pakkhto Indicative Imperfect.

4. "Nor majlis káwahi." A frequent idiom.

5. Note how the question is modified by employment of the Pakkhto Indicative Future.

The king answered: "Yes; now crush it." He said:
 K. A., p. 9. "Never! let me die first.⁶ Who could⁷ destroy
 such a pearl? Leaving alone its value,⁸ still
 where will such beauty, lustre, and water be again found?
 How is it possible that I should break it?⁹ Nay, rather¹⁰
 may God preserve it in the treasury so long as the king lives!"

The king gave him too a robe of honour, and took the
 pearl from him.

Thus every one to whom he gave¹¹ it, gave him a reply
 after the self-same¹² fashion.

At last it came to the turn of Ayáz.¹³ When he gave it
 to Ayáz, he said to him: "Tell me what does this pearl
 appear to thee to be worth?"

He replied: "My master! it is a well-known famous
 State jewel¹⁴ (and one) which bears a very high value. What,
 then, can I reply?"

On this the king said to him: "Crush it." He at once took
 two stones—on one he placed the pearl, and on it he caused
 the other to revolve. The pearl he ground¹⁵ into little bits,
 atoms, powder. When he had done this, at once thereupon¹⁶
 the nobles and ministers raised an outcry against him, saying:
 K. A., p. 10. "So great folly, such ignorance, similar indis-
 cretion, and such rashness as thou hast been¹⁷
 guilty of,¹⁸ no one else would have¹⁹ been guilty of."

One said: "Adjure thou me by God²⁰ if an infidel even
 would have done such an act!"

Another said: "I swear²¹ that such an act could never
 have been committed by even a traitor (to the State)."

6. Lit., may I be thy sacrifice, *i.e.*, sacrificed in thy stead. A respectful form
 of addressing a superior.

7. Indicative Future.

8. Lit., don't at all calculate its value.

9. Very idiomatic.

10. "Kho."

11. Pakkhto Indicative Habitual Imperfect employed for English Indicative Past.

12. A not unfrequent meaning of "daghah."

13. Note idiom. For Ayáz, vide Sultán Mahmúd-i-Ghaznavi, Note 374.

14. Lit., a well-known article.

15. Lit., made.

16. "Halta."

17. Pakkhto Indicative Past.

18. Lit., didst.

19. Pakkhto Indicative Future.

20. The Afghán custom of Adjuration, or "Kasm dádan," alluded to in Elphinstone's *Kábul*, Vol. I., p. 277, which see.

21. Note that the Indicative Present here takes the terminal enphonic "a". Vide Trumpp's *Grammar*, § 131.

Another said : "I swear by God that a lunatic would not approve of such a deed."²² Every one spoke in proportion²³ to his indignation.

K. A., p. 10.

When they were tired, and their clamour had abated a little, Ayáz said to them : "Nobles and Chiefs ! I admit your learning, discernment, and good sense ; and in this too I acquiesce, namely, that this pearl ought not to have been crushed to atoms,²⁴ but I was no idol-worshipper that I should be enamoured²⁵ of a stone and disobey²⁵ my master's order. Indeed, were I to speak the truth, you, as a fact, destroyed a pearl, because the king's command was a thousand times more valuable than the pearl, and it you rejected."

The king was much pleased with Ayáz, and became incensed against the nobles ; but Ayáz, with many entreaties, sought²⁶ pardon for them from the king. At length the king pardoned them, and bestowed great honour on Ayáz.

THE THIRD TALE.

THE MISER AND THE SHEEP'S HEAD.

It is related that there was (once) a rich man so miserly that, because of his extreme avarice, he would not eat meat. But if at any time he had a great longing for it, he would send for a whole goat's or lamb's head from the butcher through his servant. In fact he would on that head satisfy all his cravings for meat. In a word, this had been his habit all his life long.

K. A., p. 11.

One day a friend said to him : "Why is it that at all seasons of the year² thou never eatest any other meat but head ?" He said : "I like it very much ; that's why."

The other replied : "I can't believe that: still if there be any advantage in doing so, tell it me, but tell the truth. I adjure thee not to deceive me."³

22. Note the very peculiar construction. "Kah" is here translatable only by insertion of the English negative.

23. A very common rendering of "munásih."

24. Inflected Infinitive Active, with Passive signification. Vide Trumpp's Grammar, § 190 (c).

25. Indicative Habitual Imperfect. For this construction, vide Trumpp's Grammar, § 197 (b).

26. Note.—This verb "Ghokhtal" forms its Indicative Present irregularly, (Ghwaram. Vide Trumpp's Grammar, § 125 (b)).

1. Expressed by the ablative case. Vide Trumpp's Grammar, § 174 (17).

2. Lit. in summer and winter.

3. Afghán custom of adjuration. Vide preceding Tale, Note 20.

He answered: "I did not intend to tell⁴ this to any one, but since thou hast adjured⁵ me, I will tell thee it at once. But do not thou tell it to any one (else)." The other replied: "Why should I⁶ tell it?" He went on: "The real truth is this: that a head is a very fine thing: in the first place, if its market price be known, one's servant can't steal³ none of it:" next, when he cooks it, if it were other meat, he could not eat some of it furtively; but when he cooks a head, he cannot eat any of it, because if he steals an eye it is found out, and if any other part¹⁰ of it be missing, one¹¹ can detect it: therefore this anxiety never afflicts me, that any of it should be missing. But there is another advantage: when I eat head, the flavour of the tongue is¹² peculiar to itself, whilst there is a peculiar relish in the eyes, another of the ears, and another of the brains: thus every portion has its peculiar recommendation. In fact a little money is spent on it, but great advantages are derived from it. For this reason I fancy head, and do not eat¹³ other meat."

The other replied: "I swear that up to the present time I have not seen a miser like thyself."

THE FOURTH TALE.

THE SCHOOLMASTER AND HIS PUPILS.

A MAN ought not, without (sufficient) grounds, on mere suspicion, to believe any one's statement.¹ If he do so, it will (only) injure himself, whilst the world will laugh at him, as in the case of a schoolmaster who was very ill-tempered, and was always beating his boys.

The boys accordingly said to one another: "We are reduced to² great straits: come, let's devise a remedy that we may get out of this difficulty."

K. A., p. 12.

4. Note force of Ind. Imperfect.

5. Pakkhto Ind. Past.

6. Pakkhto Ind. Future.

7. Or in more idiomatic English: "of course I won't mention it."

8. A very common meaning of "put awal."

9. A common meaning of "pa-kkhe." Note that the Pronoun "e" has coalesced with this postposition. Vide Trumpp's Grammar, § 102, p. 140.

10. Dzäe is frequently used to denote "part" of a man or animal's body.

11. Lit., a man.

12. Subjunctive Present, used as Habitual Present.

13. Lit., bring into use: "ráwram."

1. In the text "Pa wayal bándi" is a misprint for "Pa wayalo bándi."

2. The force of "shu." Lit., we are become very straitened.

Amongst them was a boy, who said: "If you mind what I say, there will undoubtedly be a remedy for it." The boys replied: "Whatever thou sayest we will agree to."

He answered: "My plan is this: when we go³ to-morrow
 K. A., p. 13. to lessons, we will each one of us say to the
 master: 'O preceptor! we trust that thou art
 well, (but) thou lookest pale.'⁴ Art thou not in good health,
 or what is the matter?' But say no more."

When the morrow had arrived⁵ the boys went⁶ to school, and each one said in succession⁷ to the master: "O master! I hope all is well, (but) thou lookest pale." The master to each in turn⁷ replied: "There is nothing the matter with me: I am perfectly well." But a little doubt (as to the fact) gradually arose⁸ in his mind.

Last⁸ of all the big boy came. When he had opened his book in front of the master, he shut it up⁹ again at once. The master said to him: "My lad, why didst thou close the book?" The boy replied to him: "Sir, every one (now-a-days) looks after his own interest, and no one has any sense of justice, nor has any one any sympathy (for another). Thou are so ill that when I look at thy weak state and pale complexion, my heart aches. May I never repeat¹⁰ another lesson¹¹ until thou gettest well! So much for my lesson!"¹²

The master arose hastily,¹³ and went home in a great rage, and called out to his wife, saying: "Come, open the door." She came cheerfully, and opened the door. However, what does she see but the schoolmaster standing there sad and melancholy. His wife said: "I hope all is well:¹⁰ why hast
 K. A., p. 14. thou come¹⁴ home so early from school?" The

3. "War-shu," Indicative Subj. Present of war-tlal.

4. Lit. thy complexion is yellow, bilious.

5. Pakkhto Indicative Past after "chi" for English Indicative Pluperfect; this is an invariable construction.

6. Note force of Habitual Imperfect: they went in turn to school, singly.

7. Note force of Habitual Imperfect.

8. "Wrustai": (adjective).

9. "Porta kar."

10. Subj. Present.

11. Lit. may my lesson never be.

12. Very idiomatic.

13. "Uchat," lit. up, but used with "Pátsedal" to rise; it implies hasty, sudden rising. Note "Pátsedal" is one of the Intransitive Verbs which employs only the contracted form in the Tenses of Present Time. Vide Trumpp's Grammar, § 122 (a).

14. Pakkhto Ind. Past.

master replied : "What ? art thou blind ? see'st thou not what is the matter with me ? Strangers¹⁵ sympathise with me,¹⁶ but thou art so perverse and ill-conditioned¹⁶ that though thou livest with me thou hast never asked me how I was, and never said so much as 'What is the matter ?' "

She replied to him : "What can I say ?¹⁷ thou certainly appearest to me (to be) in good health." He screamed out :¹⁸ "O traitress ! at¹⁹ this (sight) even has not thy heart been softened ?"²⁰ She replied : "Wait a minute ; I will bring a looking-glass, and do thou look at thy face in it ; there is nothing the matter with thee, why dost thou fret ? "

The master answered : "Go along ! confusion seize thee and thy looking-glass ! thou and thy looking-glass will be of a pair ! Don't bring it : I won't look at it : but be quick, get a bed ready for me, that I may lay down²¹ on it." She was still thinking over this,²² when again he got into a rage with her, and said : "Don't answer me,²³ but prepare a bed for me."

She brought a bed²⁴ for him, and spread his bedding on it. The schoolmaster lay down on it, and said to the boys : "Do your lessons here at my house."

The boys sat down, and began to repeat²⁵ their lessons, but they were dumbfounded, and said, all of them : "Our last state is worse than our first :²⁶ we have had as much bother as possible,²⁷ and yet not have escaped²⁸ from our bondage ;²⁹ now some other device is necessary that we may get free from this slavery." The big boy said to them :

K. A., p. 15. "Well ! do as follows, that is commence (repeating) your lessons very loud and with a great hubbub."

But when they raised a great uproar and made a noise, the big boy said to them : "Heartless wretches ! why do you make such a noise ? Don't you see that our master's head aches through your making such a hubbub ?" The master replied :

K. A. p. 15. "He speaks the truth. Get along with you, (but) don't make a noise. You are all free."³⁰

15. Lit., what this state of mine is. 16. Note the Pakkhto idiom.

17. Note the use of the Subj. Present to denote uncertainty, indecision, &c., and vide Trumpp's Grammar, § 194 (c).

18. Lit., said. 19. "Pa." 20. Lit., is not thy heart cold ?

21. Pre-wazam ; lit., fall. 22. "Pa-kkhe." 23. Or "don't argue with me !"

24. "War-ta wácháwah" implies both bringing the bed and placing it in front of him.

25. Note force of Pakkhto Indicative Imperfect.

26. Lit., what was there and what has there (since) accrued ?

27. Note the idiom. 28. Pakkhto Indicative Past. 29. Lit., prison.

30. i. e., for the day : have a holiday.

The boys went off in (great) glee, and played about³¹ in the streets and lanes.

When a few days had passed, their mothers said to the boys : " Foolish creatures ! this is the age to acquire knowledge, but you pass it idly,³² doing nothing." They replied : " What have we done wrong ? If the schoolmaster be ill, to whom³³ shall we say our lesson ? " Their mothers answered : " Very well, we will go³⁴ to-morrow and find out how he is, so that we may know if you speak truly or falsely."³⁵

When the morrow came, the mothers of the boys went to ask after the schoolmaster. When they came to his house,³⁶ what do they see but that the schoolmaster is in bed, that two or three quilts are heaped upon him, that he is bathed in perspiration³⁷ (from head to foot), and is groaning and moaning with cries of " Wá-í, Wá-í. They were quite taken by surprise, and all screeched out :³⁸ " O schoolmaster ! we hope thou art all right : what is the matter ? We certainly had no idea of this."

The schoolmaster replied : " I as a fact did not take my illness in time;³⁹ indeed I paid no attention to it, but there was danger in it (all along); if only I had taken it in time at the first, it is highly probable that some remedy could have been easily devised for it then. But may God even yet grant (my illness) a happy termination,⁴⁰ although it is (no doubt) a hard case." The boys' mothers offered up⁴¹ a prayer (for him), and said : " O schoolmaster, may God restore thee to health."⁴² The master replied : " Amen. May God (also) be gracious to you." The boys' mothers went way and left the schoolmaster in bed.⁴³

31. Ind. Habitual Imperfect.

32. Here we have a plural adjective used adverbially. Vide Trumpp's Grammar, § 172 (p. 276).

33. " Chá tsakkha." Note this idiom ; it is an important one.

34. " Ba lare shú." Note " Láre " feminine, plural of lár, to agree with " mothers ; " understood.

35. Note idiom.

36. Note the post-fix " kara " here governs the formative " War." Vide Trumpp's Grammar, § 174, 15.

37. This is one of the Pakkhto feminine nouns, which is only used in the plural. Vide Trumpp's Grammar, § 53.

38. Lit., said. The verb " waya " is one of those which in Pakkhto are transitive, though in English intransitive. It employs the plural in the Tenses of Past Time. Vide Trumpp's Grammar, § 143, 136, &c.

39. Lit., I too did not understand it. For formation of the Perfect and other Compound Tenses of Past Time of Intransitive Derivatives, vide Trumpp's Grammar, § 148. Note that " Pohedal " is verb which has two forms in these tenses.

40. " Khudá-e di khair krí," Subj. Pres. with optative signification.

41. Pakkhto Indicative Imperfect. 42. Note the idiom.

Now when some days had passed, it became noised abroad from the boys' mouths that the schoolmaster had become ill⁴³ through their trickery and falsehood. So people⁴⁴ said to them: "Unlucky wights! the man will die, and his blood will be on your heads.⁴⁵ Reflect on this, as now some remedy for his recovery is requisite." The boys also began to pity (their master), so they said to the big boy: "Come, let's devise some cure for him." He said to them: "Come along then! let's go to him one by one; but as each one goes to him, he should say⁴⁶ to him: 'Master! thou art all right now, please God.'"

Thus each boy went to him in succession,⁴⁷ and said to the master: "Sir! thou art now quite well, please God!" Next, last of them all,⁴⁸ the big boy came. When he looked at him, he said: "Sir! thank God, thy complexion is now quite clear again, but thou shouldst take a little exercise, because when a man is convalescent, it is not good for him to be always in the same place.⁴⁹ Thou shouldst now get up (out of bed), that we may go out and take a stroll."

The schoolmaster arose (from his bed); the boy accompanied⁵⁰ him, and they went out. When any one saw him,⁵¹ he would say to him: "O master! I hope thou hast left thy bed for good!"⁵² Another would say: "Thank God, thou art⁵³ well again." When any one met him, he would say: "I congratulate thee heartily."⁵⁴ The schoolmaster felt⁵⁵ very much gratified, but the boy laughed⁵⁶ in his sleeve.⁵⁶ After that he suffered from no complaint or sickness, all went well with him.

43. Pakkhto Indicative Perfect. 44. "Yo bul," one person and another.

45. Lit., neck. 46. "Di wáyí" 47. Pakkhto Ind Habitual Imperfect.

48. "Pa wáro pase." Wárah is here inflected, but it need not have been. It is one of four plural pronominal adjectives (the other three being jumlah, dwárah, and hamah), which inflect or not at pleasure. Vide Trumpp's Grammar, § 115.

49. Lit., sitting ("nísta," subs. fem.) in the same place is not good for him. Vide for this feminine form Trumpp's Grammar, § 12. It is employed according to Trumpp with only two other verbs.

50. Pakkhto Ind. Pres., to bring the action more prominently before the notice of the reader.

51. Pakkhto Ind Habitual Imperfect.

52. The force of the Optative Imperfect without an Optative Particle. Vide Trumpp's Grammar, § 198 (b).

53. Pakkhto Ind. Past. 54. Note the force of the repetition of the verb.

55. Ind Habitual Imperfect.

56. Lit., laughed with the utmost secrecy. The adjective "put" is used adverbially here. "Khandal" is a verb that requires notice. Though intransitive in English, it is transitive in its conjugation in Pakkhto (vide Trumpp's Grammar, § 117): it forms its Indicative Pres. irregularly (idem § 125, 3) and in the tenses of past time employs the plural (idem § 143, § 150).

THE FIFTH TALE.

THE OLD WOMAN AND THE FALCON.

THE friendship and the enmity of a foolish man are the same in their result.
K. A., p. 18.

For example: a certain king kept¹ a falcon for the chase, and used to take great care of it. One day it happened to fly away and settle² on the house of a certain old woman. The woman at once laid hands on the falcon and secured it. When she looked at it, its beak appeared (to her) to be crooked. The old woman exclaimed: "Alas! alas! poor wretch! how wilt thou be able to eat³ with this beak." Well, she took a knife and cut off its upper bill. When she had made the lower and upper bill alike, and of the same length, she said: "That's done! now it will be able to pick up grain with it."

When she looked at its feet, she saw its claws⁴ (and) said: "Oh unhappy creature! was no one sufficiently interested in thee to pare thy talons. Thou verily art crippled in⁵ thy feet because of thy talons." So with the utmost despatch⁶ she clipped its talons. The poor woman certainly⁷ wished to do it a kindness, but she (as a fact) worked the ruin of that poor wretch.⁸

The king learnt (meanwhile) that his falcon had flown away;⁹ so he gave orders that if any one brought it¹⁰ he would give him a reward. As people were making search, they found it in the old woman's house. Well, they took it¹⁰ to the king, and told him about the old woman's pity and kindness.

When the king looked at the falcon, he became very angry, but he said nothing, except to give orders that they should let

1. Pakkhto Indicative Pluperfect.
2. "Wu lagedah." Note that "Dzâle" is an inanimate masculine substantive in "e," and therefore forms its plural in *âna*. Vide Trumpp's Grammar, § 47.
3. Pakkhto Indicative Future, used idiomatically with Potential meaning.
4. "Mangal," a feminine noun ending in a consonant. For list, vide Trumpp's Grammar, § 51 (a).
5. "Pa."
6. Note repetition of adverb for emphasis.
7. "Khud," a Persian reflexive pronoun here, as is often the case elsewhere used adverbially.
8. Adjective used substantively. Trumpp's Grammar, § 179 (3).
9. Pakkhto Indicative Perfect.
10. *Rîwast* and "Bot" here are errors, for though "*Râ-wastal*" and "*Botlal*" are used for animate objects, they are so used only with such as can be "*led*," to, or from, a place. A falcon would be carried, so "*rawar*" and "*yowar*" would be more correct here. In support of this, vide *Târikh-i-Murass'a*, Chapter IV, Note 5; also vide *Sultân Muḥmâd*, Note 242.

it go, and proclaim that this should be the fate of whosoever
 K. A., p. 18. should associate with any one¹² who did not
 appreciate his real-worth.¹³

O friends! listen to all this saying:
 Two calamities are ordained (for man) in this world,
 Either an injudicious acquaintance works injury for his friend,
 Or an enemy is the cause of sorrow unto folk.

THE SIXTH TALE.

KING NAUSERWAN AND THE OLD WOMAN'S HOUSE.

THE strong should not oppress the weak,¹ even if (other-
 wise) their object be frustrated.

For example: The Emperor of the country of Rûm² sent³
 K. A., p. 19. a courier to King Nauserwân.⁴ When he
 reached the audience hall, what does he see
 but a lofty building, inside which was the king seated on his
 throne, and other princes, nobles, and ministers seated before
 him on chairs (of State).⁵

When, however, the courier surveyed the scene he per-
 ceived a certain irregular angle⁶ in the palace, so he asked one
 (there):⁷ "Why is this angle (so) irregular?" He replied:
 "Here was (formerly) the house of an old woman. At the
 time that the king was building this palace he asked the old
 woman to sell him her house.⁷ It was not her pleasure⁸ to
 do so, and of course the king was unwilling to effect⁹ his
 object by force. So for this reason this place has remained
 an eyesore in the palace."

12. "Haghah châ."

13. In the original Pakkhto the oratio directa is employed.

1. Lit. should not bring strength against weakness.

2. The country west of the Euphrates along the Euxine and Mediterranean:
 Asia Minor. (Malcolm). The name of Rûm was originally given to the
 Eastern Empire of Rome with its capital at Byzantium; it now denotes the
 territory subject to the Sultan of Turkey. The Moslem world look on Rûm
 as the symbol of earthly power. (Vambery's Bukhara). The Emperor of
 the Eastern Empire here referred to is either Justinian I. or Justin II.

3. Pakkhto Ind. Pluperfect.

4. The twenty-first Sassanid of Persia, known also as Khasrú I.; he reigned
 A.D. 531—579.

5. In the Pakkhto the oratio directa is employed.

6. Lit., place.

7. Lit., a man.

8. "Razá" is a feminine subst., and an exception to the general rule that the
 termination "á" of substantives imported into the Pakkhto language is
 masculine.

9. Note force of Ind. Imperfect.

The courier replied : " Of a truth this unsightliness is far better than symmetry which might have been (effected) by force, and justice compels me to say¹⁰ that in the former age has any one performed¹¹ such a deed, nor do I expect will any monarch hereafter perform (such another)."

When the king heard these words of the courier he was very much gratified, and gave him presents and dismissed him with courtesy and honour.

THE SEVENTH TALE.

THE SHEKH¹ AND THE RAVENOUS TRAVELLER.

K. A., p. 20. A TRAVELLER alighted as a guest on the retreat² of a Shekh.

Now when it was time for food the Shekh went to his house and brought four loaves or so,³ and placed them before the traveller. Then he went off (again) at once to bring⁴ him some cooked pulse. By the time the Shekh brought the pulse the traveller had finished⁵ the loaves.

The Shekh again went off in a hurry and came running back with⁶ four more loaves. When he arrived, the traveller had eaten⁷ up all the pulse. The Shekh again went for more pulse ; as he was coming back the other had finished the loaves.

In short, when the Shekh had gone ten times to his house, by the time he brought⁸ one thing the traveller would have finished the other.

After this the Shekh said to him : " Young man ! I hope all is well, whither art thou going ? " The traveller mentioned a certain place to him, and said : " Sir, I am going to such and

10. Lit., the tights of justice are.

11. " Wayalai " in the original Pakkhto is apparently an error for " karai."

1. Vide *Tārīkh-i-Murass'a*, Chapter II, Note 16.

2. *Khalwat-Khāna*, " oratory : private prayer, closet.

3. Lit., about four.

4. Subj. Present with " chi." This is exactly equivalent to the Latin construction with " ut."

5. Note the force of the Subjunctive Perfect " *Khawarali wi*," which has a more general and guarded signification than the Ind. Perfect. Vide *Trumpp's Grammar*, § 149.

6. Note the idiom, " he caused to run towards him."

7. Lit., lapped up. The verb *gūtal* is used to express the eating of soup, milk, dāl, &c. " Cooked pulse," Anglice : Pease-soup.

8. Pakkhto Ind. Habitual Imperfect.

such a place." Then the Shekh asked him: "What business hast thou there? What art thou going for?" He answered: "I have heard that in that place is a famous physician: I am going to see him."¹⁰ The Shekh replied: "What complaint dost thou suffer from that thou goest to this physician?" The traveller rejoined: "I have not much appetite,"¹¹ so I have been thinking¹² that if I were to go (to him) and he were to give me some medicine that I should get an appetite."

K. A., p. 21.

The Shekh answered: "Very good."¹³ God grant thee thy desire; but I, too, have a request to make of thee for the sake of God." The traveller answered: "Good Sir! what is thy request?" The Shekh replied: "When thou gettest well, and thy object hath been gained, don't return by this road, but take some other route."

THE EIGHTH TALE.

THE SAINT,* THE DAMSEL, AND THE MOUSE.

It has been related¹ that a saint was (once) seated on the banks of a stream, for he had washed his hands with the water of Resignation from the Pollutions of the World.

(As) a kite was passing in the air over that place, a young mouse disentangled itself from its claws, and fell in front of the saint. The saint, with great tenderness, rolled it up in his clothes and carried it home. He next reflected that it would not be right that the people of the house should feel annoyed at seeing the mouse,² so he prayed (then and) there that the mouse might be transformed into a young girl.³

The event turned out just as he had desired, that is to say, so lovely a damsel was formed from it that the radiancy of her cheeks kindled⁴ the fire of emulation in the granary of

9. Lit., object. 10. For this construction, vide Trumpp's Grammar, § 190 (b).

11. Note the idiom.

12. Lit., am saying. "Wayal" is often used with the sense "to think." We in English use the verb "to say" frequently in the same way: "I said to myself," &c.

13. Note the feminine construction, "Khabara" or "chár" being understood. Vide Trumpp's Grammar, § 179 (4).

1. Note the Ind. Perfect Active is here employed Passively, and vide Trumpp's Grammar, § 150, § 170 (9). 2. In Pakkhto oratio directa.

3. In the Pakkhto the prayer is given in oratio directa, and the conditional Imperfect (Shwai) is employed with an optative sense.

4. Lit., applied fire to.

*A "Bazurg" or "Zburg" is a saint who has acquired the title by a notoriety for superior holiness and piety and the performance of miracles. The "Shekh" (see preceding tale) is one who, relinquishing worldly pleasures, becomes the "murid" or disciple of a "Buzurg." (Bellew's Yúsufzai.)

K. A., p. 22.

the moon, whilst her sable locks outvied the darkness of⁵ black light.

The saint at once called for a disciple, and made the damsel over to him, and said: "Cherish and educate⁶

K. A., p. 22.

her carefully;⁷ when she is of full age we will thereon devise other plans for her."

When after some time the damsel grew up, the saint sent for her, and said to her: "O maiden! thou hast certainly no near relative of thy own (to act as thy guardian), so now thou art a free agent:⁸ tell me to whom shall I marry⁹ thee?" The girl answered him: "Look out such a husband for me that nowhere may there be his equal in power or rank." The saint said to her: "Truly no one appears to me so grand and powerful, save possibly the sun alone." The damsel replied: "Very well: (see thou to it)."

The next morning early, when the sun had risen, the saint stood before it, and said: "O sun! this maiden desireth a husband endued with might. Now I in my own mind have decided that thou art (all) powerful¹⁰; now what is thy opinion (O sun!) in this matter?" The sun said to him in reply: "I will show to thee one stronger than myself." The saint said to him: "Who is he?" The sun replied: "The cloud, because if never so slight a cloud appear,¹¹ it obscures my face."

The saint appeared before the cloud, and when he had told it his tale, it replied to him: "If thou talkest of power, the wind verily is more powerful than me, because when it comes against me it drives me before it in every direction that it goes itself."

K. A., p. 23.

The saint explained his desire to the wind. The wind said to him: "What power or strength can I have?¹² If there be any (in any one), it is (in) the mountain,¹³ because it is fixed in its own place, and its feet are firmly planted on its own site. If (winds) like myself be assembled in thousands,¹⁴ they cannot move it from its station."

5. Lit., lifted away the gloom from. 6. Teach her her prayers, educate her in her religion.

7. Note the construction. The feminine gerunds "pālana" and "namāndzana" are used substantively.

8. Note the idiom. Amongst the Afghāns the disposal of a girl in marriage rests with her nearest male kinsman.

9. "Wutaram" would here be better than "Wu-kram."

10. Lit., have appointed thee, &c. Note that "waryadz" is a feminine substantive with a consonant termination. Vide Trumpp's Grammar, § 51 (p. 71).

11. Lit., if a cloud slightly (lakūti, adverb) appear.

12. Indicative Future used with Potential signification.

13. Note this very idiomatic conditional construction.

14. Note the inflection of the numeral "zar" when used in a collective sense. Vide Trumpp's Grammar, § 94 (p. 128).

The saint went to the mountain. When he had told his tale, it said to him in reply: "It is (but) just (to say) that if there be any power, superiority, or might (in any one), it must be in the rats, because they lacerate and perforate¹⁵ my heart, whilst I cannot flee from them nor expel them from myself."

The saint returned (to the damsel). They came across¹⁶ a mouse, (and) to him they related the whole story. When he heard it, he said to them: "I, too, have for a long time desired¹⁷ to marry¹⁸ somewhere; but for me a damsel of my own tribe is necessary:¹⁹ what could I do²⁰ with this girl?" The girl replied: "That forsooth is an easy matter, since if this venerable Shekh now (but) offer up a prayer, I shall become like thyself." The saint on the spot offered up a prayer: the girl again became a mouse and went off with the (other) mouse.

K. A., p. 24.

Since every thing returns to its original elements,
It is becoming that man should humble himself betimes.

THE NINTH TALE.

THE TWO MEN AND THE EIGHT LOAVES OF BREAD.

It is related that there were two¹ men in a certain place who were seated together eating bread. But one man had five loaves, and the other three. A young man happened to be passing along the road; when he came near them,² he said to them: "As-salám, 'aleikam!"³ They replied: "'Aleikamus-salám!"⁴ Come here young man and eat⁵ bread with us." He accordingly sat down with them and ate bread with them. When they had finished eating the wayfarer left for the

15. In Pakkhto the Indicative Past is employed. I have in my translation given the force of the substantive repeated for emphasis.

16. Lit., found. The verb "múndal" forms its Indicative Present irregularly. Vide Trumpp's Grammar, § 125 (4).

17. Note idiomatic use of Indicative Present.

18. Pakkhto Conditional Imperfect.

19. "Pa kár", a substantive with a preposition.

20. A very frequent idiomatic use of "Kawal."

1. Note that the numeral "Dwah," like the pronominal adjectives *jumlal*, &c. either inflects or does not inflect in the formative plural. Vide Tale IV, Note 48, and Trumpp's Grammar, § 94 (p. 125).

2. Lit., their side, similar to the Urdu "Taraf."

3. The Moslem salutation: "Peace be with you."

4. This is the reply to the salutation. It means "and upon you peace."

5. The peculiarity of this verb "Khwaral" is that in the tenses of Present Time, Cerebral "r" becomes Dental "d." Vide Trumpp's Grammar, § 125 (1).

owners of the loaves eight rupees, and said : "Take them; this is the price³ of your bread."

When they had taken the money the two began to quarrel. The owner of the five loaves said : "Five rupees are⁷ mine, and three are thine, because I had five loaves, and thou hadst three." But the owner of the three loaves said : "These rupees are half mine, and half thine." When their quarrel became serious and neither⁸ would consent⁹ to the other's speech, as there was at that time a just and conscientious ruler (in the land), to him they went. When both had stated their case to him, the Governor said to the owner of the three loaves : "Young man ! this youth willingly gives the three rupees, why dost not thou take them ?" He replied : "Sir ! I am not satisfied with this : I want my own just dues." The ruler said to him : "Thou wantest thy just dues ? Well, thy just due is one rupee, and this other's seven rupees."

The man raised a cry (of dissatisfaction), and said : "Sir ! how do I get (only) one rupee ? I am not willing to be¹⁰ satisfied with three rupees even, and thou desirest to give¹¹ me one."

The ruler said to him : "You were (in all) three persons, and there were eight loaves. Now if each loaf were divided into three persons, twenty-four shares would be the result,¹¹ and if you have all eaten¹² equally, then eight shares would fall to the lot of each man. Now nine¹³ portions resulted from thy three loaves :¹⁴ eight thou didst eat, and one remain-over ; and from this other man's five loaves fifteen portions resulted ; eight he ate, and seven remained over. Now if that man (*i. e.*, the traveller) eat¹² eight shares, thy one share was consumed¹⁵ in it, and the other man's seven shares were consumed : thus one rupee falls to thy share, and seven fall to the share of the other man. Now think for thyself how this calculation is made."

On this the man said : "Quite true ! I understand now and feel satisfied with what thou hast awarded me."¹⁶

3. Lit., barter, exchange.

7. Indicative Past for English Indicative Present.

8. In Pakkhto for "neither." "go" is used, and the negative is attached to the verb.

9. Note the force of the Indicative Imperfect.

10. The force of the Indicative Present.

11. A very idiomatic sentence. Note the peculiar conditional construction.

12. Subj. Perfect employed to express a guarded opinion.

13. The numeral "nah" does not change for the Formative Plural. Vide Trumpp's Grammar, § 94, p. 125.

14. Remark the Khatak ablative "di — — — na."

15. Lit., "went."

16. Note idiom.

THE TENTH TALE.

THE SPARROW, THE SNARE, AND THE FOWLER.

A HEN-SPARROW came upon a bird-trap in a certain place ; so she said to it : “ Why is it that thou liest apart from (other) folk ? ” The trap replied : “ Security and safety appear to me (to exist) in retirement.”

K. A., p. 26.

The sparrow rejoined : “ Why art thou buried¹ in the dust ? ” The trap answered : “ I practice humility, because loftiness becomes the pure God (alone).”

The sparrow asked him : “ Why art thou so attenuated ? ” He answered : “ It is the result of the practice of excessive devotion.”

The sparrow enquired : “ Why hast thou put this rope round thy neck ? ” The trap rejoined : “ Thus much clothing is sufficient for asceticism.”²

The sparrow asked : “ What doest thou with this staff ? ”³ The trap answered : “ On this I lean.”

The sparrow said : “ Why is this wheat⁴ lying in front of thee ? ” The trap returned : “ It is over and above⁵ from my meal. If at any time a hungry, wandering mendicant present himself I will offer it to him.” The sparrow answered : “ Who else will be so much in need of it as I am ? Give it to me.” The trap rejoined : “ Twenty times over ; come here then : thou art more deserving to eat it than other folk.”⁶

The sparrow approached it ; but when she applied her beak to the grain, the trap immediately caught her by the neck ;⁷ The sparrow exclaimed : “ O ill-mannered one ! deceiver ! traitor ! trickster ! would any one else act as thou hast done ! ”⁸

K. A., p. 27. She was still so speaking when the fowler came and secured her.

The sparrow thought within herself : “ The wise have truly said that whoever presumes⁸ will regret it, and whoever is diffident⁸ will get off scot-free. I am at a loss (to guess now) as to how I shall get free.”

1. Lit., lying.

2. Sûfi ascetics wear a leathern or hempen girdle round their loins and over their tattered robes.

3. A staff is also a portion of the Sûfi mendicant's equipment.

4. “Ghanam” is a collective noun with no singular ; of the class given by Trumpp in his Grammar, § 42 (h).

5. “Terai.” 6. Very idiomatic.

7. Note the idiom. 8. Pakkhto Ind. P ast.

She reflected a moment and then turned her face to the fowler and said to him : " Sir, hear a few words from me, which I expect will prove profitable to thee ; and then do whatsoever thou desirest to me."⁹

When the fowler heard this from the sparrow he was perplexed for a minute, and then said : " Say on."¹⁰

The sparrow answered : " Thou surely must know that no one could grow fat¹¹ on, or (even) be satiated with, me. Now if thou fanciest me,¹² eat me ; but if thou delightest in philosophical maxims,¹³ then allow me to make one speech in thy hand, one at the foot of the tree, and one on the top of the tree." The fowler said : " Very well ;" and let her go, saying, " Say on."

The sparrow said : " This is one (maxim) : as long as thou livest, regret not that which has been done."¹⁴ The fowler thought in his heart : " How wonderfully has she spoken !"¹⁵

The sparrow went on, and sat at¹⁶ the foot of the tree.

K. A., p. 28. The she said : " This is the second. If thou dost not see a thing, do not believe in it."

When she had said this, she again went on and flew¹⁷ to the top of the tree, and said : " Sir ! there were¹⁸ in my crop two pearls weighing twenty and a half rupees each, which would have¹⁹ sufficed for thee and thy family, but thou wast not fated to get them.

The man began to weep, and to give vent to¹⁹ many regrets and to wring his hands ; at length he said : " Well ! I have missed them ;²⁰ but tell me the third maxim." She replied : " What heed hast thou paid to the two former maxims²¹ that thou desirest the third ? I told thee not to regret any event that had happened, and if any thing were not (visible),²² not to believe in its (existence) ; yet when I said

9. Lit., whatsoever thou desirest to do with me, do.

10. Lit., speak or (will you) not ?

11. Pakkhto Ind. Pres. used idiomatically.

12. Note idiom.

13. Lit., words of Philosophy.

14. " There is no use crying over spilt milk."

15. Lit., what a wonderful speech she made !

16. Lit., in.

17. Lit., climbed.

18. Note " we ", 3rd person fem. plural, Past Ind., and " wai, " the 3rd person fem. plural, Past Subjunctive, of the auxiliary " yam, " I am.

19. Lit., was making. Note force of Ind. Imperfect.

20. Lit., they are gone. (Indicative Past).

21. Lit., on the two former maxims what action didst thou take ? (Ind. Past.)

22. " Wi " in the text is apparently a misprint for " wine, " thou seest. Vide K. A., p. 28, line 1.

that there were in my crop such heavy pearls, thou believedst it. Perceivest thou not this much that I, even with my feathers, should not equal in weight ten rupees? and yet thou wast inconsolable, and weeped copiously."²³ She said this, and then flew away,²⁴ whilst the fowler remained (where he was).

THE ELEVENTH TALE.

THE MISCHIEF-MAKING SLAVE.

ALTHOUGH one strive ever so much, still one cannot escape the machinations of a mischief-maker.

For example: There was a certain man who was offering¹ a slave for sale. A youth came to him and said: "Is this slave for sale?" His master replied: "Yes: he is for sale."

He next enquired: "Hasn't he any faults or failings?" His master answered: "He has only one fault.² If you approve of him with that fault, take him; if not, leave him alone."

The young man answered: "What is his fault? tell it to me that I may be acquainted with it: then if I can³ I will be on my guard³ against it." His master said: "He is a mischief-maker, he fabricates (such) astoundingly false stories that one is (utterly) confounded by them." The other answered: "That is if no consequence: if one does not act on his information, what matters it?" In short, he paid his price, bought the slave of him, took him home, and firmly resolved⁴ not to believe anything he said.⁵

When some days had passed, the slave came and said to his master: "Beware, thy lady has plotted thy death; she desires to kill thee⁶ and marry another man."⁷ His master replied: "How hast thou discovered this?"

23. Lit., thou madest so many regrets and wailings that they could not be exceeded.

24. Lit., went, flew away. "Tal" is often thus conjoined in the Past with verbs of motion, especially of departure, to intensify them and denote precipitate action. The reader will find several instances of this in the History of Sultán Mahmúd, the third Prose selection of this work.

1. Note force of Indicative Imperfect.

2. Very idiomatic.

3. Note idiom.

4. Lit., made a firm resolution.

5. Note the oratio directa is employed to express the resolution.

6. Note force of Ind. Present.

7. Lit., take another man in marriage.

The slave answered : " I have discovered it (never mind
 K. A., p. 29. how ; and if thou dost not credit it, pretend to
 be asleep⁸ before her, that the (real) state of
 affairs may be revealed to thee whether I speak the truth or
 a lie."

Next he went to the woman, and said to her : " My lady !
 K. A., p. 30. beware. Thy husband intends to divorce⁹ thee
 and marry another wife." When the woman
 heard this, she was very much grieved. He said to her :
 " Why art thou grieved ? If it be thy pleasure, bring me the
 hairs from under his chin, that I may enchant them ; then
 great affection on the part of thy husband will be engendered
 towards thee." She answered : " It is an excellent idea."

When it was night the man returned home, and pretended
 to be asleep⁸ on the bed. He was watching to see what would
 happen⁹, whilst the woman thought that he was¹⁰ asleep ; she
 accordingly approached him¹¹ to cut off the hairs. When she
 put her hand to his chin, the young man felt convinced that
 she was going to kill him ;¹² he accordingly jumped up hastily,
 took his sword, and killed the poor woman.

The slave at once ran off¹³ (and) said to the brothers of
 the woman : " Come quickly ; he has for no fault murdered
 your sister." They seized their swords, came at once (to the
 spot) and despatched the young man.

Thus both these poor creatures died through the false
 tales of the slave.

THE TWELFTH TALE.

THE STOUT KING AND THE PHYSICIAN.

A CERTAIN king was very fat, and his figure was enormously
 stout. Indeed things¹ had arrived at such
 K. A., p. 31. a pitch that he was utterly unfit for work.²
 Accordingly, he assembled the physicians, with the intent that

8. Note the idiom.

9. Or " wishes to," &c. Note force of Indicative Present.

10. Pakkhto Ind. Present for the sake of emphasis.

11. We have apparently here in " war " without the dative postfix, an instance of a
 construction more frequently in ancient Pakkhto. Vide Trumpp's Grammar,
 § 99, p. 136.

12. The conviction is expressed in Pakkhto by the oratio directa.

13. Note construction.

1. Lit., he.

2. Lit. he had issued from, (got beyond), every (description of) work.

some one (of them) should cure³ him, and his stoutness⁴ thereby) somewhat decrease.³

K A., p. 31.

Although every one in turn tried⁵ a remedy, the king's flesh continued to increase,⁵ and his figure to become⁵ stouter. At last a skilled physician appeared (on the scene). When he had taken hold of the king's hand, he said to him: "If it be Your Gracious Majesty's pleasure,⁶ I will consult my astrological tables.⁷ Whatsoever description of medicine is found to be suited to your constitution, that will I administer to Your Majesty." The king answered: "Very well, go and search all thy books on astrology, and give me the medicine which appears (fit) to thee."

The physician went away, (but) returned the next morning, and said: "Your Gracious Majesty must take no more medicine."⁸ The king asked: "What is the reason? Why is my medicine stopped?"⁹ The physician answered: "In the oracles it is said¹⁰ that forty days of the king's life are left:¹¹ after that he must die."

The king fell into a violent rage, and said: "My medicine is stopped, but put this physician in prison. If by any chance¹² I do not die¹³ within this period, I will put him to death." They put the physician into prison, and the king began to think about his (approaching) death: night and day did he continue to feel depressed, and his relations and friends to lament with him.

When forty days had passed, the king was very pale,¹⁴ and his flesh had dwindled away.¹⁵ When the weight of his flesh had decreased, his figure became quite symmetrical (again). Then he called the physician, and said to him: "Now I will put thee to death;¹⁶ why didst thou lie so?" The physician answered:

K A., p. 32.

"Because I could¹⁷ not discover a cure for the king by any other means." The king

3. Subj. Present. 4. Lit., flesh.

5. Indicative Habitual Imperfect.

6. "Khwakha," feminine adjective used substantively: "dá khabara" being understood.

7. Lit., will look into my astronomical science.

8. Note idiom; also that the substantive "dárú" is only used in the plural, and does not inflect in the formative. Vide Trumpp's Grammar, § 49.

9. Note "dárú" takes plural verb.

10. Lit., in the books they say.

11. Lit., for forty days (nominative case denoting duration of time) the king's life supervenes. Vide Trumpp's Grammar, § 181 (2).

12. "Chare." 13. Indicative Past. 14. Note idiom.

15. Lit., had become water. The concord of the auxiliary here is opposed to the general rule. Vide Trumpp's Grammar, § 208 (3).

16. Note force of Indicative Present. 17. Note force of Indicative Imperfect.

was very much pleased, and gave him several presents and a robe of honour.

THE THIRTEENTH TALE.

THE UGLY HUSBAND WITH HANDSOME WIFE.

It has been related that a certain man was very ugly in appearance whilst his wife was in face most beautiful, so that no woman of her time was her equal.¹

The woman one day said to her husband: "Shall you and I be at the day of judgment in paradise?" Her husband said to her: "On what grounds dost thou talk thus?" She answered him: "On these grounds that I am thy wife, and thou art my husband." He said to her: "What does that signify?² Every one is married (now-a-days),³ and will they all inherit paradise? Tut!"

She replied: "Thou dost not understand. I do not say (in a general way) that all wives and husbands will inherit paradise, but I refer (specially) to myself and thee, because I bear patiently with thy ungainly form, and thou thankest (God) for my beauty. Now (we are told) that either he who is grateful or he who is patient goes to paradise."

THE FOURTEENTH TALE.

THE CAMEL-RIDER, THE SNAKE, AND THE FOX.

A WISE man should not be gulled by the cries for (mercy) of his foes, otherwise he will fall into misfortune.

K. A., p. 33.

1. Lit., was at that time like that woman.

2. Note idiom.

3. Lit., all ("har-tsok") are mutually ("sarah"), husbands and wives. It is difficult, indeed impossible, to give an exact English equivalent for "har-tsok," which is used here in the plural number.

For instance: a certain man was riding on a camel (and) going along the road. He chanced to arrive at a certain spot where a fire was raging in the woods. Now a large snake was entangled in that place, and could no way find¹ a means of escape.² When he saw the man he cried to him piteously and beseechingly, and said: "If thou wilt get me out of this fire, it will be excessively kind of thee." The man reflected and thought: "The snake in undoubtedly an enemy to man, but just at present he is in great distress,³ so the best plan for me is to get him out of this fire."

He accordingly lowered⁴ his saddle-bag to him, and the snake coiled himself up inside it. The rider pulled up⁵ the saddle-bag (and) dragged the snake out of that spot. He next opened the mouth of the saddle-bag, and said to the snake: "Go along now! thou art rescued⁶ from thy difficulty, but after this do not molest any one." The snake answered: "Until I have stung thee⁷ and this camel of thine I will not depart."⁸

The man said to him: "I have done⁹ thee no harm that thou shouldest now treat me thus." The snake replied: "Thou certainly actedst kindly towards me, but it was injudicious (on thy part), because there is a mutual hereditary enmity between us and you. Therefore to do a kindness to me is to do an injury to thy self."

The rider answered: "Evil in return for good is not (considered) right in any creed." The snake rejoined: "I, however, only¹⁰ follow the example of you folk; for you, your own selves,¹¹ always return evil for good." The camel-rider replied: "Thou wilt never be able¹¹ to prove this assertion, but if thou producest witnesses to this fact,¹² I will unhesitatingly consent¹³ to thy stinging me."¹⁴

The snake looked in every direction, and spied a she-buffalo. They both went towards her. When they reached her,

1. Note force of Indicative Imperfect. 2. Infinitive used substantively.

3. Note idiom. 4. Lit., hung (down).

5. Note the force of "Rá," "Rá-kkhkula."

6. Pakkhto Indicative Past.

7. Lit., until I may not have stung, &c. Note the employment of the relative, "Tso chi" and the correlative "Humbra," and vide Trumpp's Grammar, § 112.

8. Ind. Pluperfect.

9. "Ham"

10. "Khud"

11. Ind. Future with Potential meaning.

12. Note idiom.

13. Note idiomatical Conditional construction.

14. A very idiomatic sentence throughout.

the snake asked her : " O buffalo ! what is the (usual) recompense for a kindness ? "

K. A., p. 34.

The buffalo replied : " According to man's creed evil is the requital for good. For example : I was in a certain man's house : whilst I was young and gave him milk, I was treated¹⁵ kindly ; but when after a time my milk dried up, and I became weakly, he left off caring for me, and turned me adrift. When I had wandered about in the open some days, and had put on a little flesh,¹⁶ only¹⁷ yesterday did he bring a butcher and sell me to him. To-day the butcher will come himself and take me away to slaughter me."

The snake remarked : " Now surely thou art convinced.¹⁸ Present thy body to me that I may proceed to sting thee." The rider answered : " Two witnesses are requisite. If a second witness be produced, then shall thy assertion be admitted (to be true)."

K. A., p. 35.

When the snake had looked in every direction, he spied a tree (and) said : " Come, let's go to this tree." When they had approached it, the snake said to it : " O tree ! what is the (usual) return for kindness (shown) ? " The tree answered : " According to the custom of man evil is the return for good ; because here I stand, and they, overpowered by the heat, fatigued and tired, come and rest beneath my shade. When after a time they are rested, they look at me and say : ' This branch would do¹⁹ very well for the handle of a spade, and that branch²⁰ is fit for an axe-handle, whilst from such and such portions here²¹ fine planks could be obtained,²² and from yonder²³ piece good door-frames could be made.' Now if they have a saw or axe at hand, they will undoubtedly (proceed to) lop something off me, and take it away with them."

The snake said : " Now at all events thou hast lost²⁴ thy case, present thy body to me that I may dart my fangs into thee."²⁵

15. Pakkhto Ind. Imperfect.

16. Lit., my flesh had somewhat (adverb) accrued.

17. Pakkhto " no."

18. Lit., thou becomest (Ind. Past) conquered, worsted (in the argument).

19. Lit., is.

20. " Tsánga." Raverty gives to the word " tsáng," also the meaning of " a branch," but erroneously ; it only means " a bird's wing."

21. " Dagghah." Proximate Demonstrative Pronoun.

22. Lit., will issue.

23. " Hagghah." Remote Demonstrative Pronoun.

24. Pakkhto Ind. Past.

25. Lit., fix my teeth in thee.

The man felt²⁶ perplexed, (and) was thinking (what he should do) when perchance a fox appeared in sight, who had heard all the conversation of theirs. Accordingly, he said to the camel-rider: "My man, what kindness hast thou shown to this snake that he desires to do thee²⁷ harm?" The rider related to him the whole story of the fire and the saddle-bag.

The fox replied: "I won't believe²⁸ that this snake can get²⁹ into this saddle-bag, because he is a good size,³⁰ and the saddle-bag is small." The snake answered: "See (then) how I can pack myself up inside it." The other³¹ accordingly held out the saddle-bag to him, and the snake crawled³² into it.

The fox said to the camel-rider: "Make haste, close the mouth of the saddle-bag, that the snake may not get away from thee." The camel-rider on this took hold of the bag, and beat it frequently³³ against the ground until he had killed³⁴ the snake and (thus) freed himself from it.

THE FIFTEENTH TALE.

THE FOX, THE PANTHER, AND THE HUNTSMAN.

THE greedy are¹ always in trouble, but the contented are ever at peace.

For example: a huntsman was strolling about on a plain (when) he spied a fox, whose form appeared to him most comely, and her fur of fine quality. He thought within himself: "If I were to catch this fox and take her skin off her, I expect that it would sell² for a high price." With this desire he followed the fox and found out her burrow.

He next dug a pit in front of it, and strewed grass over it;³ and on the top of the grass he placed some carrion,⁴ and

26 Lit., became.

27 Note force of Ind. Present.

28 Note force of Ind. Present.

29 Ind. Future with Potential meaning.

30 Lit., large.

31 "Haghhah," (remote) as opposed to the snake proximately referred to.

32 Lit., entered.

33 Past Tense repeated for emphasis.

34 Pakkhto Ind. Past. Lit., made carrion of.

1 Pakkhto Habitual Present.

2 Pakkhto Ind. Future.

3 Note "wákkhah," a plural noun. Vide Trumpp's Grammar, § 46 (a).

4 "Murdára." This word is found in Raverty's, but not in Bellw's Dictionary

concealed himself⁵ in a certain spot (watching for her).

K. A., p. 37. When the fox⁶ came out of her burrow, and the scent of the carrion reached her, she went in that direction, but she reflected (in this wise): "The scent of the carrion certainly has reached me,⁷ but still I suspect there is some mischief lurking behind: now cautious folk don't expose themselves to danger."⁸ When she had made

K. A., p. 37. this reflection, she banished (all) desire for the meat from her mind, and went off unconcerned in another⁹ direction.

Just then a hungry panther came down from the crest of the hill, and the scent of the carrion reached him. As he was going towards the bait, he suddenly fell into the pit. When the huntsman heard the noise of his struggles¹⁰ he thought that possibly the fox had fallen¹¹ into the pit. He accordingly came with haste, and jumped into the pit. When the panther saw him he thought that he was going to deprive¹² him of his meal,¹³ so he gave him a smart blow¹⁴ on the belly, and clave him in two.¹⁵

The huntsman, because of his greed, was¹⁶ entangled in the toils of death, and the fox, because of her patience, escaped from harm.

THE SIXTEENTH TALE.

THE GOOD MAN AND THE MARAUDERS.

There was a certain good man amongst the Arabs whom all the people used to consult in every matter, whilst every one was accustomed to act upon his advice. It happened, whilst he was living amongst them, that one night all the dogs of the people¹ died. Next morning the people came to

5 Lit., become concealed.

6 Note the generic feminine, and vide Trumpp's Grammar, § 179 (2).

7 More literally is affecting me, *i.e.*, is striking on my nostrils.

8 Lit., to a place of danger, (or) a dangerous place. The genitive is often thus used adjectively. Vide Trumpp's Grammar, § 184 (4).

9 Lit., in a certain.

10 Infinitive used substantively.

11 Pakkhto Ind. Past.

12 Note force of Ind. Pres.; also the idiom.

13 In Pakkhto the thought is expressed in the oratio directa.

14 The full force of "Prak" (lit., a slap, a blow), is here a smart, sounding blow.

"He clave him in two with a crack," would give the full force of the Pakkhto.

"Prak" with this meaning is not given in Bellew's or Raverty's Dictionary.

15 The same word "Prak" with a different meaning.

16 Lit., became.

1 Note "Haghah" with a Plural Noun does not here inflect. This is an innovation of modern Pakkhto. Vide Trumpp's Grammar, § 103 (p. 142).

the good man and told him of the death of their dogs. He replied: "There is probably² some good (intended) in this."

The next night all the cocks of the village died. The people again came the next morning and informed the good man of this matter. He again replied: "There is probably² some good (intended) in this."

K. A., p. 38.

The people said: "This is strange,³ the dogs used to keep watch and the cocks used to crow, and we used thereby to know that it was dawn; now what benefit can there be in their death?" He answered: "God knows best⁴ his secret designs; we cannot (fully) understand such matters."

The third night the people were going to light a fire, but the fire would not burn⁵ nor blaze.⁵

Every one said: "Heaven forefend us! we cannot understand what evil is threatening us."⁶ All of a sudden from the opposite direction a marauding party came upon them⁷ (and) burnt all the neighbouring⁸ villages, and plundered their property.

When they approached the villages of these people the marauders said amongst themselves:⁹ "There are no lights, no barking of dogs, and no crowing of cocks (in this village): there appear to be no people in it either: what good would a deserted village and empty houses be to us?"

Under this impression the force retired, and the village escaped.¹⁰ The words of the good man proved true.

THE SEVENTEENTH TALE.

THE MISER, HIS GUEST, AND THE HONEY.

THE property of a stingy man is damaged¹ whilst his anxiety is at the same time increased,¹ that is to say, he suffers¹ a twofold evil.²

2 Note force of Ind. Future.

3 Fem. adjective: "Khabara" understood. Vide Trumpp's Grammar, § 179 (4).

4 Positive degree used with superlative signification. Vide Trumpp's Grammar, § 93 (p. 121).

5 Note force of the Imp. Tense.

6 Or "is brewing."

7 Note idiomatic use of "Khatel."

8 "Ger Cháper" is an adverb; lit., "round about."

9 Note this very idiomatic expression, "pa kor kkhe."

10 Lit., "good befel the village."

1 All three verbs are Intransitive in the Pakkhto.

2 Lit., "two losses."

For example: There was a certain stingy man who was eating bread and³ honey. All of a sudden a guest⁴ called to him from⁵ the street; he put away his bread in a great hurry; but whilst he was disposing of the honey, his guest came upon him, (so) he could not hide it. However, the miser thought that he (*i. e.*, his guest) would not eat the honey alone,⁶ so he said to him: "Eat away, my friend, if you fancy honey."

His guest replied: "All right: honey is certainly a capital thing: of course I will eat some."⁷ On this he began to eat the honey (with his fingers).⁸ When he had eaten a good deal he said to the miser: "It has a most delicious flavour." The miser replied: "True, it is nice, but don't eat a great deal of it: it gives one heartburn."⁹ His guest replied: "You certainly tell the truth; it *does* give heartburn, but it gives *you* the heartburn."¹⁰

THE EIGHTEENTH TALE.

THE MISER AND THE LOST PURSE.

A CERTAIN miser lost¹ a hundred pieces of gold in a purse somehow or another. Although he made a great fuss about them he could² not find them. So he said: "Whoever finds³ them and gives them³ to me, I will gladly⁴ give him ten pieces of gold out of them."

It happened that an honest man found the purse, and gave it to the miser, and said to him: "Give me the ten pieces of gold which thou promisedst."⁵

3 Lit., along with. Note "shát" is a plural noun of the class given in Trumpp's Grammar, § 42 (*h*).

4 Note that "melmah," a substantive, is used in the Pakkhto here as an adjective; and that "chá" is here the Indefinite Pronoun used adjectively, and equivalent to the English Indefinite Article. Vide Trumpp's Grammar, § 113 (1).

5 Lit., in.

6 Pakkhto oratio directa.

7 Note idiom.

8 Note the peculiar meaning of the word "tsatal," licked or sucked the honey (off his fingers).

9 Note idiom.

10 Note idiom. The Pakkhto employs an intransitive construction.

1 Lit., did.

2 Note the idiomatic use of the Ind. Past for the English Ind. Present.

3 Inflected substantive used adverbially.

5 Pakkhto, Ind. Pluperfect.

The miser said to him: "There were in this purse one hundred and ten pieces of gold. Ten you have taken, and here are one hundred (which) you have given⁶ me: what more do you look for from me? You have got all you are entitled to."

The man went to the (Kázi),⁷ and told him the whole story. The Kázi sent for the defendant, and said to him: "Why dost thou not give him his dues?" The miser replied: "He has himself taken his dues out of the purse. What am I to give him?" The Kázi asked for the purse. When he looked at it, it was tied up just as it had been (before).⁸ He said to the miser: "There were one hundred and ten gold pieces in thy purse, now there are exactly⁹ one hundred. It appears then that this purse cannot be¹⁰ thine. Go and look for thy own purse, and give this purse up to this man; when its owner comes he will give it to him."

THE NINETEENTH TALE.

THE MAN, THE ASS, THE BULL, AND THE COCK.

THE story goes that a certain man came to the Prophet Solomon, and said to him: "Pray for me that I may understand the speech of animals." He said to him: "Thou shalt (surely) understand the speech of animals, but if thou revealest¹ this gift to any one, thou shalt that moment die." The man answered: "So be it, I will tell no one." Solomon replied: "Depart, (henceforth) thou shall understand the speech of every (living) thing."

The man went home. When it was night there were in his house a bull, an ass, and a cock. The ass asked the bull: "Tell me, my friend, how hath thy day passed?" The bull replied: "Very miserably."² The ass said to him: "If thou desire I will show thee an artifice

6 Ind. Past.

7 The Kázi amongst Mohammadans is a Judge, Civil, Criminal, and Ecclesiastic.

8 Very idiomatic.

9 The English adverb is expressed by the Pakkhto adjective. Trumpp's Grammar, § 172, p. 276.

10 Lit., is not.

1 Pakkhto Indicative Past.

2 Or laboriously. Note the idiom,

(whereby) to escape overwork." The bull answered: "Very good; I will follow whatever advice thou mayest give me." The ass rejoined: "My advice is this; do not eat any grass at night." The bull answered: "Very well." He accordingly ate nothing (that) night. Now the man was (all this time) listening³ attentively to the conversation of them both.

When it was morning, the man said: "The bull is not well; never mind, let's put⁴ the harness on the ass to-day that he may go (to work) instead of the bull."

When the ass went out, he spent the (whole) day (at work). When he returned to his own stall⁵ at night, the bull asked him, saying: "Tell me, my man, how hath the day gone⁶ with thee? It seemeth to me that thou hast done no work at all." The ass replied: "No doubt, I suffered⁷ the same hardships at first as thou didst yesterday, but after a while all was well, because they began to think about slaughtering thee, so I of course escaped work (meanwhile)."

The bull rejoined: "Why do they intend killing⁸ me?" The ass replied: "All I know is¹⁰ that they kept saying to each other:¹¹ 'This bull doesn't eat his grass; come, let's kill him, lest he die (a natural death).'" The bull asked: "What can I do now to put this matter straight?"¹²

The ass replied: "Eat thy grass and then thou will have no cause for alarm." When the bull put his mouth down to the grass the man¹² began to laugh. He laughed at their conversation.

When his wife looked at the man, she said to him: "What art thou laughing at?" The man said: "At nothing." The woman replied: "Either tell me why thou laughest,¹² or there are only two ways of explaining it,¹² either thou hast gone¹³ mad, or thou hast taken a fancy to some other woman." The man did his utmost,¹² (to put her off), but his wife said to him: "I am not thy lawful wife¹⁴ if I let thee off (without an answer)."

3 Note the Indicative Present used to bring the fact more prominently before the reader.

4 "Bāre : wachawa-i"; lit., "well! put you." I think, however, that my translation, though not literal, gives better the full force of "bāre."

5 Lit., place. 6 Lit., passed over. 7 Pakkhto Indicative Pluperfect.

8 Note the idiom. 9 Note force of Indicative Present. 10 Note idiom.

11 See Tale XVI, Note 8. 12 Note idiom.

13 Note force of "Shwe," became.

14 "Harām, sha"; lit. be thou unlawful to me.

When nothing was of any use,¹⁵ the man said : " Wait at all events till I make my will :¹⁶ then I will tell thee the reason (of my laughter)." When he commenced his will, the bull and the ass, through sorrow, would not eat or drink,¹² but the cock hopped¹⁷ about (quite) unconcernedly, and crowed and strutted about in great glee. The bull and the ass¹⁸ said to him : " Our master is about to die, and (yet) thou art in such excellent spirits." The cock answered : " Let him die."¹² They asked him : " Why dost thou talk like this?"

He replied Because " I have under me twenty wives, and I have made them all respect me,¹² whilst he has (only) one wife, and her even he has not made respect him."¹² They enquired : " How can that be¹⁹ managed now?" He said : " He should take a thick stick and lay it on to her, so that he either kill her or make her cry peccavi." ¹²

When the man heard this he got up at once (and) caught hold of a stick. When he had given her one or two blows, the woman cried 'peccavi,'¹² and sat down without another word. The man thus escaped death.

THE TWENTIETH TALE.

THE PHILOSOPHER AND THE QUALITIES OF ANIMALS.

It is related of a certain philosopher that he said :¹ " I have learnt to appreciate¹ some one good quality in every animal." Some one said to him : " What quality hath appeared to thee commendable in the dog?" He replied : " Great affection for his master."

He next said to him : " What quality pleaseth thee in the hog?" He replied : " To proceed early to one's work."

He then asked him : " What quality appeareth to thee praiseworthy in the crow?" He answered : " To mistrust every one."

15 Very idiomatic. Lit., when nought availed. The feminine noun " khabara " is understood.

16 Or at all events let me, &c.

17 " Flapped his wings " would be more expressive though less literal. The Pakkhto implies a succession of short jumps such as a cock makes when he flaps his wing and crows.

18 " Khr-ah." Note the inflection of the instrumental case. Vide Trumpp's *Grammar*, § 60.

19 Indicative Future used idiomatically with Potential sense. Pakkhto Indicative Perfect.

He last of all enquired: "What quality of the cat appeareth to thee to be of superior excellence?" He returned: "To be very importunate when making a request."

THE TWENTY-FIRST TALE.

THE MISER WHO GORGED HIMSELF.

THERE was a certain man who possessed great wealth, but was so miserly that he grudged himself even his own food.¹

One day some one invited him to dinner.² When he went there, the master of the house brought various kinds of food³ for him. When he began (to eat) then he first ate some meat:⁴ now it, on account of its piquant flavour and savouriness, appeared to him delicious, (so) he ate a great deal. Next after it he (*i.e.*, the host) placed some rice and milk before him. That was of course soft food, and did not require chewing, (so) he (on that account) gorged himself the more with it.⁵

In the same way he did not spare the eggs, stews, vermicelli, pickles, (or), in fact, anything he came across.⁶

After he had finished his meal the master of the house produced every description of fruit, such as peaches, water-melons, grapes and pears. When he saw the fruits he became as ravenous for them as a man (who) has fasted for several days and seen no food whatsoever.⁷ In short he ate his full of the fruits.⁸

1 Very idiomatic, but an idiomatic construction seldom employed.

2 Note idiom.

3 Substantive repeated for emphasis. Note also that the substantives are placed in apposition.

4 Note plural.

5 This does not express the full idea of the Pakkhto. The expression "shinde kawul" means to eat so much and in such a manner as to excite the mirth of those looking on.

6 Note the idiom. In English we say "he did not spare whatever he came across:" the Afghans say "whatever he came across he showed no mercy." The latter transitive verb in the English governs the pronoun in the accusative, whilst in Pakkhto it is a separate clause altogether.

7 Lit., such a raging appetite (or panic) possessed him for them, as though (laka) a man were (Subj. Pres.) fasting, and may not have seen (Subj. Perfect) any food with his eyes for many days.

8 Lit., he cleansed his appetite on, &c.

At last, when so much hot and cold (food)⁹ had been jumbled up inside his stomach, it was of course necessary for him to drink some water.¹⁰

When it was time for him (to drink) water, they kept on giving him a full glass, whilst they took away his empty one. He drank so much water that his belly swelled out like an inflated water-skin,¹¹ and he could not stir from his seat. Nevertheless, whilst he still had sufficient strength,¹² he, with great difficulty, got himself home.

When he reached his house, his food¹³ so troubled him¹⁴ that he could¹⁵ hardly breathe. At length, when he got worse,¹⁶ and was at the point of death, every one thought that he was in death throes and would die.¹⁷

Some one luckily¹⁸ brought a physician to him. When the physician looked at him, he said: "Thou appearest to have eaten too much." He answered: "A friend¹⁹ invited me to dinner,²⁰ (and I) certainly ate a fair amount of bread at his house." The physician rejoined: "Inconsiderate wretch! even if the house was another man's, thy belly was thine own, was it not?" He replied: "Thou certainly speakest the truth; but no one would take²¹ the food away from me, nor me from the food, and I of course was too proud to think of leaving a well-served-up dinner."²²

9 Note that the adjectives are used substantively, and see Trumpp's Grammar, § 179 (3). The reference is to the system of dietics drawn up by Galen, a physician of Pergamum, a city in Asia Minor, who flourished A.D. 130—200. Practically his system of dietics may be divided into—

"Garm" or heating aliments;

"Sard" or cooling aliments;

"Mu'atadil" or bland (*i.e.*, neither heating nor cooling) aliments.

Cooling aliments are generally vegetable in nature, and are those which are digested by the secretions of the mouth and intestines. They do not tax the system for a supply of gastric juice to reduce them. This is the reason why the weak and aged thrive best on cooling aliments, and why in the hot weather they are more agreeable.

Heating aliments task the stomach; they are not chiefly digested by secretions of mouth or intestines. They are generally more highly organized and more nitrogenous (or strong).

10 Oba, a feminine noun, used only in the plural. Vide Trumpp's Grammar, § 53.

11 "Shinár" (or inflated "mussock"), on which Afgháns cross large and broad rivers like the Indus.

12 Note idiom.

13 "Ghala," grain, is frequently used to express food generally. Trumpp says it does not inflect (vide Grammar, § 61), but he is apparently wrong. See the text of the K. A. here.

14 *i.e.*, he had such a fit of indigestion, &c. 15 Note force of Ind. Imperfect.

16 Lit., when its severity increased on him.

17 Note the oratio directa to express the thought.

18 "Nágahána"; lit., perchance, happened to. 19 Lit., some one.

20 Note idiom in Pakkhto. Ind. Pluperfect followed by Ind. Perfect.

21 Note force of Ind. Imperfect.

22 Lit., my pride was of course itself existent, *i.e.*, my pride was of course intimately concerned: how could I (Ind. Habt. Impt.) rise up from cooked food?

The physician answered: "Well, what is done can't be helped,²³ but now thou requirest an emetic."²⁴ He replied: "I don't fancy such a dose at all."²⁵ If there be any medicine to make me digest this (food), well and good; and if not, never mind: it is better to die with a full stomach. I can't stand²⁶ such a loss (as thou wouldst entail on me with thy emetic); so go, good-bye."

K. A., p. 45.

THE TWENTY-SECOND TALE.

THE KÁZI AND THE DISHONEST BANKER.

A CERTAIN man made over a great deal of property to a banker and proceeded on a journey. When he returned from the journey he asked the banker for his property, but the banker denied (all knowledge of it, and) said: "Thou never gavest¹ me any property at all."

The man went off to the Kázi and told him his tale. The Kázi said to him: "Do not complain to any one; I will look after thy interests."

K. A., p. 46.

Some days after, the Kázi sent for the banker, and said to him: "I am alone and have a great deal of work, and cannot do it all.² Now it has struck me that thou art a man of property, and that if I were to make thee my deputy it would be very proper." The banker agreed, and was highly delighted.

When he had gone home, the Kázi sent for the (other) man, and said to him: "Now go and ask him for thy property." The man came to the banker. Now when the other saw him from afar he called out to him: "Welcome, my friend! it is very lucky that thou hast come. Thy property was in my house (all the while), but it had escaped my memory. I remembered it last night."

When he had given him his property, he (the banker) went again to the Kázi expecting the deputyship. When the Kázi saw him, he said: "I went to-day to the king, (and) heard³ in the audience chamber that the king intends to entrust an important matter to thee, so expect a very high post. Meanwhile, I'll look out for another deputy for myself elsewhere."

23 Note idiom. The verb is in the feminine to agree with "Khabara." understood.

24 Lit., medicine of such a nature is requisite that you may vomit.

25 Note idiom; it is one rarely used.

26 Note idiom; it is one in every-day use.

1 Pakkhto Ind. Perfect. 2 Note idioms.

3 Indicative Pluperfect coupled with Indicative Past.

THE TWENTY-THIRD TALE.

THE MAN, THE HORSE, AND THE BOAR.

THE story goes¹ that a certain man kept² a horse and used to pet it much : night and day was he engaged in looking after it.³ Early in the morning and at afternoon prayer time he would have it bathed and would groom it frequently. He also used to look very carefully after its barley and bruised grain, and continually to prepare spiced food for it. Every day he used to lead it about amongst the rich herbage on the banks of the watercourses; and wherever the most grass was (to be found) he would attach a long rope to him, drive in a picketting peg, tie the rope to the peg, and let the horse loose on the grass. He would thereon graze there a bit,⁴ then again⁴ take a roll, and occasionally⁴ cock his tail and frisk about, whilst his master would feel delighted at his gambols.⁵

On one of these days when the man took the horse out, directly he dismounted from him the horse gave a bound, broke away and galloped off with his saddle, picketting rope, rains, head-stall—in fact, all his trappings. His master ran after him the whole day, but the one⁶ was a horse, and the other was⁷ a man, (so) he could not catch him.⁵ At last the man got tired out,⁸ whilst the horse went off and disappeared⁹ out of his sight. When it was evening (prayer time) the wretched man came home tired and fatigued, and fell exhausted on to his bed.

Now when the time came for his feed,⁵ the horse felt¹⁰ hungry, but when he tried to put¹¹ his head¹² down to the grass, his reins got entangled in the saddle, so that his mouth could not reach¹³ it. When he tried to

K. A., p. 48.

1 Lit., "is."

2 Pakkhto Indicative Pluperfect.

3 Note idiom.

4 "Kala"..... "Kala"..... "Kala."

5 Note idiom.

6 "Haghah," remote.

7 "Daghah," proximate.

8 This adjective, *starai*, is one of those which form the feminine in *i*. For complete list, vide Trumpp's Grammar, § 87 (b).

9 "Faná shun" is apparently a misprint for "Pauáh shuh."

10 Lit., "became."

11 Note force of the Indicative Imperfect.

12 Lit., "mouth."

13 Note the Potential signification of the Indicative Past.

roll he could not do⁵ that either, because he had a saddle on his back.⁶ When he rested¹⁴ on one side, one stirrup iron got¹⁴ under him, and (when he tried to do so) on the other side the other stirrup also got in his way,⁵ so he could not do this either. He spent the whole night like a sentry standing bolt upright. In the morning he wandered aimlessly¹⁵ about the plain. A watercourse suddenly appeared in front of him; when he got into it, as the watercourse was deep,¹⁶ and there was much water in it, all his trappings got drenched in the stream. When, with much struggling, he got out of it, and the sun beat on him, as the straps of his trappings were all made of¹⁷ untanned leather, when they got dry they became very stiff. So every part of him¹⁸ which rubbed against the leather got galled, his neck was cut,—indeed whatever misfortune could be imagined¹⁹ befell him. As he felt very hungry, weak and faint, he threw himself down²⁰ in a certain spot.

A bear happened to come across him. At first he felt infuriated at him; but when he saw his sad plight²¹ he sympathized with him,⁵ and asked him: "Why art thou in such a state as this?"²² The horse said to him in reply: "This is all caused by²³ my saddle, reins, and straps." Next, the horse said him: "If thou wouldst²³ kindly²⁴ release me from these bonds, it would be²⁵ very agreeable to me, and thou wilt receive thy reward (hereafter)." The boar said to him: "What sin has thou committed²⁶ that such a state of things have befallen thee?" The horse replied: "I verily do not think that I have been guilty of any sin which deserves such severe retribution."²⁵ The boar answered: "This cannot be true;²⁷ either thou art telling a falsehood or art an ignorant creature (and) dost not understand what they call sin. Now, if thou art telling a lie,

14. Pakkhto Indicative Habitual Imperfect.

15. "Hairán," stupefied, amazed.

16. Note. The word "jwara," deep, is employed to qualify the watercourse, not the water. "Jwarah" never implies deep (water) in Pakkhto. The words which follow in the text, "Pa kkhe oba dere we," is the roundabout Pakkhto idiom to express the deepness of water.

17. Vide Tale I. Note 16. 18. Vide Tale III, Note 10.

19. Lit., mentioned. Note force of Indicative Imperfect. 20. Lit., fell down.

21. Lit., poor day.

22. Lit., the result of.

23. Indicative Pres.

24. The adverb lakúti, somewhat, a bit, just.

25. Indicative Future.

26. Pakkhto Indicative Pluperfect, followed by Indicative Past.

27. Lit., It ("Khabara" understood) is not thus.

I certainly do not intend to release²⁸ thee. Thou mayest pine away and die for all I care. Nor do I
 K. A., p. 49. desire thy friendship, since people say (that) friendship with a man of evil habits is not advisable, (as thereby) one's (own) manners become corrupted. Now if thou dost not understand (thy error), this bondage is good for thee, because ignorance (of one's faults) is such a calamity that it will bring thee into greater trouble than thy present trouble."

On this the horse besought him piteously, saying: "Release me." The boar answered him: "Tell me the truth, and I will release thee." The horse commenced his story to him from the beginning, and told him how things stood. The boar then said: "Now I perceive that thou art a great fool, and six faults in all have been committed by thee:²⁹ first, the desertion³⁰ of thy master; second, the forgetting³⁰ his kindness; third, the making him run³⁰ after thee and fatiguing³⁰ him; fourth, the running away with³⁰ his property; fifth, the supposing³⁰ that thou couldst alone support thyself; sixth, the remaining ever (steadfast) in this sin and not repenting of it and returning to thy master."³⁰

The horse replied: "I now perceive that I .deserve thrice this trouble." The boar answered: "Thou hast acknowledged³¹ thy fault and confessed thyself to be in the wrong, so I will now release thee." He on this cut through the straps and freed the horse from his bonds.

THE TWENTY-FOURTH TALE.

THE MASTER AND THE SLAVE-BOY.

In a former age there was a certain man who went one day to the market to buy a slave. When he came to a certain shop, what does he see but a slave standing there. He¹ said to him: "My lad, dost thou desire that I should buy thee?" He answered: "I am a slave, but have no choice."

28 Note force of Indicative Present.

29 Lit., have accumulated in thee.

30 Note how the different Infinitives in this sentence are employed, (some substantively, some as pure Infinitives,) and the cases which in each instance they govern.

31 Pakkhto Indicative Past.

1 "Dah," formative of "Dai" he,

He next said to him : "What is thy name?" He replied :
 K. A., p. 50. "Call me by whatever name thou pleasest."

Next, he said to him : "What work wilt thou do?" He answered : "Put me to any work thou desirest."

Next, he said to him : "What sort of clothes wilt thou wear?" The other rejoined : "I will wear whatever thou givest me."

He next asked him : "What wilt thou eat?" He re-
 turned : "I will eat whatever thou thinkest
 K. A., p. 51. fit."

The man thought in his heart : "This is indeed a very superior slave." Accordingly, he concluded the bargain with his master and bought him from him.

On this the slave said to him : "I wish too to say² a word if thou art agreeable." The other replied : "By all means, say it." He answered : "I will do thy work by day to thy satisfaction, but at night do not interfere with me." The other replied : "Very good." So the slave accompanied him, and they both went home.

Whatever he (*i.e.*, the master told him, he (*i.e.*, the slave) would do ; and when it was night the slave-boy would go away and remain away till dawn. When it was dawn he would return. In short, he always led this regular life.³

When some time had passed, his master reflected and thought to himself : "I must discover⁴ where he goes to of a night." So one night he followed him to find out, (and) saw a light in an old crumbled-in and neglected tomb. When he approached it, he espied a lamp in which a candle was burning ; whilst the slave-boy stood erect, saying his prayers.

When he had finished his prayers, he prayed fervently to the
 K. A., p. 52. Pure God, and said : "O King of kings ! Thou knowest what is secret and what is manifest : Thou grantest those who crave this world's (goods) their desires : do thou also grant those who seek after the next world their desires also. O Pure God of mine ! most miserable am I : grant thou (therefore to) me my (heart's) desire (also)."

2 Notice force of Indicative Present.

3 Lit., in such fashion would he always frame his livelihood.

4 Lit., I must discover this fact, namely, etc. Note force of Indicative Present.

When his master saw this he could not contain himself,⁵ but came and fell at the slave-boy's feet and kissed his hands. The lad lifted his eyes to Heaven,⁶ and said: "O Gracious God! my secret hath been revealed;⁷ I no longer desire to live." His master had hold⁸ of his hands, but when he looked at his face the lad's breath had left his (body).

THE TWENTY-FIFTH TALE.

THE ENVIOUS MAN AND HIS FATE.

THERE was a certain man who used to stand in the king's audience hall and repeat this cry: "Do good to the good, and unassisted¹ will their evil deeds visit the evil."² Now a certain (other) man was very jealous of him for this saying,³ and he thought in his mind: "I must so contrive⁴ that he be forbidden (to enter) the king's hall of audience." So he came to the king, and said to him: "Your Gracious Majesty! this man who comes to your court and continually repeats these cries, has been heard to people⁵ that the king's breath stinks."⁶

The king fell into a violent rage,⁷ and said: "How can this fact be established?" The tale-bearer replied: "Let the king summons him before himself. Now when he approaches your majesty this will prove it:⁸ he will place his hand on his mouth."

The king replied: "Good.⁹ Trouble not thyself any further.⁷ I will ascertain (if this is) the case."

5 Note idiom.

6 Lit., looked upwards.

7 Lit., my veil has been rent. Note "tsiri" ("tsiri") feminine of "tsirai," contracted form of "tsiralai," Past Participle of "tsiral." Vide Trumpp's Grammar, § 87-2 (d).

8 Pakkhto Indicative Pluperfect.

1 "Pa-khpulali": of themselves.

2 Note how the two adjectives, "nek" and "bad," referring to animates, are used substantively and inflected accordingly, and vide Trumpp's Grammar, § 85, p. 107.

3 Very idiomatic.

4 "Wukram" Subjunctive Present. It might be rendered "Let me so contrive."

5 Lit., it has been heard from the mouth of this man that he says, etc.

6 Lit., that a foul smell issues from the king's mouth.

7 Note idiom, an every-day one.

8 Lit., is the proof of it, namely that, &c.

9 This word is always pronounced in a dubious tone "we'll see." Vide Trumpp's Grammar, § 177 (p. 304).

Now when the tale-bearer left he sent for that man and invited him to his house. When he brought him food he also placed some onions along with it.

K. A., p. 53.

Now when the other had eaten his meal he went off, and came to the audience chamber, and stood in his usual place, and cried out: "Do good to the good, since their own deeds are sufficient (to ruin) the evil."

The king said: "Come here: I desire to speak¹⁰ to thee." When the man approached him, he put his hand to his mouth, with this object, (namely,) that the smell of onions should not reach the king."¹¹ The king felt convinced that the other¹² man had told¹³ him the truth, (so) he, with all haste,¹⁴ wrote a letter and sent it by the hand of this¹⁵ man to a certain nobleman.

And in this letter he had written: "Directly this man reacheth¹³ thee, put him to death, flay him, stuff him with chopped straw, and send him to me." Now it was (usually) the king's custom not to write a letter for anything but (the granting) a largess.

K. A., p. 54.

When he had started the tale-bearer followed him, and said to him: "Give the note over to me." The man gave him the note; and the tale-bearer went and delivered it to the nobleman.

When the noble had read the letter he at once called for the executioner and gave him orders, saying: "Put this man to death, and strip off his skin."¹⁶ The tale-bearer asked: "Why dost thou act thus?"

The nobleman replied: "The king's order is to this effect: 'On receipt by thee of this paper¹⁷ put this man to death.' " The tale-bearer remonstrated: "Wait awhile, this letter was (intended) for some one else; let me go¹⁸ and fetch him."

10 Note force of Indicative Present.

11 Cf. Tale I, Note 3.

12 "Hagha," remote.

13 Pakkhto Indicative Past.

14 Adverb repeated for emphasis.

15 "Daghah," proximate demonstrative.

16 Tsarman is one of the feminine nouns which ends in a consonant and inflects with i. Vide Crumpp's Grammar, § 51 (a).

17 Lit., on the coming to you of this paper.

18 Note force of Subjunctive Present.

The noble answered : " The king has not written in it that it is discretionary with me¹⁹ to give the man any respite." After this the executioner arose and approached²⁰ him, and cut off his head. Next, he flayed off his skin, stuffed it with straw, and sent it to the king.

When it was morning, the other²¹ man, according to his wont, came and cried out : " It is right that a man should do good to good ; but let no man harm a wicked man, because his own deeds are sufficient (to ruin) him."

The king was astounded at (seeing) him, and said : " What didst thou do with the letter ? "

The man replied : " So and so came and asked me for it : I accordingly gave it to him."

The king asked : " Didst thou (at any time) say²² that the king's breath stunk ? "

He replied : " No, never (at any time) did I say²³ so."

The king rejoined : " Why (then) didst thou the other day put thy hand on thy mouth when thou approachedest me ? "

He answered : " That same man had given me an onion, so I thought that peradventure its stink might reach the king."

The king returned : " Truly dost thou say the wicked unassisted reap the fruits of their villainy, (since) his own evil deeds have visited²⁴ that man. Now go thou and make thy proclamation as usual.

THE TWENTY-SIXTH TALE.

THE ADVICE OF THE PHILOSOPHER.

A CERTAIN man was starting on a journey, so he asked a philosopher : " With whom ought I to associate,¹ and whom ought to avoid."

19 The force of "gundi."

20 Implied by the pronominal prefix "war."

21 "Flaghah." remote demonstrative.

22 Pakkhto Indicative Pluperfect.

23 Pakkhto Indicative Perfect.

24 Pakkhto Indicative Past.

1 Note force of Indicative Present.

The philosopher said to him : " Keep aloof² from eight descriptions of men : first, he who is not sensible of favours ;³ second, he who is angry without cause ; third, he who is⁴ unconcerned about his future state ; fourth, he who is⁴ a traitor ; fifth, he who is a liar ; sixth, he who is the slave of his passions ; seventh, he who has no sense of shame ; eighth, he who suspects people without (sufficient) reason ; and cultivate⁵ the friendship of eight descriptions of men : first, he who admits a kindness ; second, he who does not desert a friend⁶ in distress ; third, he whose words and deeds are⁴ alike⁷ good ; fourth, he who keeps himself free from proud thoughts ;⁸ fifth, he whose discretion hath⁴ the mastery over his wrath ; sixth, he who is disinterestedly generous ; seventh, he who is respectful ; eighth, he who is the friend of good men."

When the man went off and acted on this advice, he returned with great joy from his journey, and escaped scot-free from contamination.

THE TWENTY-SEVENTH TALE.

THE COCK AND THE HAWK.

A cock and a hawk struck up¹ a friendship and used to sit together for a long time in the same place.

One day the hawk said : " Chanticleer ! your (whole) race is very ungrateful and devoid of all feelings of honour."²

The cock asked him : " What is this thou sayest ? What treachery or dishonourable actions are we guilty of ?"³

The hawk replied : " I observe that these masters (of yours) place water in plates for you and throw maize,

2 Lit., walk apart.

3 Very idiomatic.

4 Pakkhto Habitnal Present.

5 Lit., move your belongings after.

6 Note idiom.

7 Lit., both.

8 Lit., pride.

1 Lit., had. The "charagh" is the hawk which gives the best sport, and is mostly used. (Bellew's Afghánistán.)

2 Lit., without honour.

3 Lit., are in us.

wheat, barley, and bits of bread to you, but, in spite of this,

K. A., p. 56.

you run away from them as fast as you can.⁴
Now we are (of) such (a temperament) that every one of us goes (and sits upon) a man's hand, be it a hawk,⁵ sparrow-hawk, falcon, goshawk, tercel-goshawk, a young hawk or an old hawk. Now they (*i.e.*, men) are in the habit of first sewing up⁶ their eyes, keeping them away from food

K. A., p. 57.

and drink, and not allowing them to sleep by night,⁷—in fact, of tormenting them with every sort of annoyance; and next, when they undo their eyes they give them very little meat until they are not afraid of a man. Next, they attach long cords to them, and let them go after a fowl, or a grey partridge, or a Greek partridge,⁸ or a *sísí*,⁹ or a crow, or a starling, or a quail, or a sparrow; at the same time, they generally tie¹⁰ a string to the above-mentioned birds, or pluck¹⁰ out the large feathers of their wings.¹¹ Now the hawks are of course¹² hungry, (so) they run them down with the greatest avidity; their owner, too, follows them as fast as he can,¹³ and takes the quarry¹⁴ away from them. Next, when they are¹⁵ thoroughly trained, they take off the cord and let them loose after game, and hawk¹⁶ with them. Now they sometimes fly so far that they disappear out of sight and out of view, and if they were not (voluntarily) to return, they would never recapture them. Yet, notwithstanding all this treatment which I have related¹⁷ to thee, they return to their owner, and do not go elsewhere. Now observe how faithful and grateful we are."

When the cock heard this he laughed so that he dropped¹⁸ with laughing. The hawk asked him: "Chanticleer! why dost thou laugh so (incontinently); have I said¹⁷ anything amiss, or have I spoken¹⁷ (aught) falsely?"

The cock replied: "Thy want of perception so amused¹⁹ me that I could not forbear laughing."²⁰

4 Vide Tale IV, Note 26.

5 The "Baz" is the hawk which is most esteemed by Afgháns; the "Bakkha" is also one of the principal species of hawks.

6 Pukhto Habitual Present.

7 Note idiom. Lit., give them sleeplessness by night.

8 A red-legged partridge.

9 A small species of partridge.

10 Note the force of the Subj. Perfect.

11 "Waza-ar." For pronunciation of this form of Plural, vide Trumpp's Grammar, § 8 (4 a), p. 23.

12 "Khud" 13 "Pa talwár." 14 Lit., the thing.

15 Lit., become.

16 Lit., hunt.

17 Ind. Past.

18 Lit., went on to his back.

19 Note idiom.

20 Lit., that I laughed.

The hawk asked : " What dost thou mean ? " ²¹ The cock answered : " Listen : if they were to treat your race as follows, namely, catch one every day, kill him, cut off his head, flay him, roast him in a fire, or cook him in a pot, ²²—now tell me the truth, if thou hadst the power wouldst thou soar away to the sky or not ? "

The hawk replied : " Certainly, thou art in the right. ²³ I never thought of this : now I understand (how the matter stands). "

THE TWENTY-EIGHTH TALE.

LUKMÁN¹ AND HIS MASTER.

It is recorded in books that Lukmán the philosopher was originally a slave, swarthy in complexion, and uncomely in figure, but mature in wisdom.

One day his master took him to the market to sell him. Perchance a husbandman came across them, bought him from his master, and took him home.

At night his master (the husbandman) fell asleep, whilst he went to an empty house, and was employed in calling on the name of his God. As soon as a third portion of the night had passed, he came and said to his master : " Sir, arise, if thou desirest to gain paradise and escape hell. " His master answered him : " Let me asleep on ; God is merciful. " He (accordingly) went away.

When another third portion of the night had passed, he returned and said to his master : " Rise, Sir, if thou desirest to make provision for the world to come. " He answered him : " Be quiet, I feel sleepy¹ ; God will be gracious. "

Lukmán the philosopher returned to his place, and, when it was morning, came again and said : " Good Sir ! men, beasts, and birds are all praising God ; so if thou hast any intention of performing a becoming duty, now is the (proper) time to do so,

²¹ Lit., how ?

²² " Katwa-i," a large earthenware cooking-pot.

²³ Lit., right is on thy side.

¹ The *Æsop* of European Fable-Lore. Vide Khush-hál Khán, Ode {I, Note 43.

He replied: "Allow me to rest a while (longer)." Lukmán left him, said his morning prayers,² and performed his daily religious duties.

K. A., p. 59.

His master (eventually) arose and got ready for Lukmán the philosopher, the plough, yoke, ploughshare, basket,³ and yoke-traces,⁴ put ten sers of barley for him into the seed-bag, and brought the plough oxen out to him,⁵ saying: "Go, (and) in such and such place ask so and so, (and) he will point out to thee my field; plough it in furrows carefully, scatter⁶ in each furrow a suitable amount of seed and plough away. I will follow thee in a minute; and should I not come to thee, still go on with thy work and then come home." Lukmán replied: "Very good."

When he left the house he entered a neighbour's house, and exchanged the barley for millet: he next went off and came to the field and sowed the millet in it. He ploughed away till evening prayer-time, but his master never came after him. When he had ploughed up⁶ the (whole) field and had sown the seed he returned home.

When some time had passed his master said to him: "Lukmán! let's go² and have a look at the field." Lukmán replied: "Very good." (So) the two started off together.

When they had reached the field his master began to look⁷ about him. When he looked (pretty carefully) he could see no barley. So he said: "Lukmán! these green sprouts⁸ are surely not barley; they must be sprouts of something else."

Lukmán the philosopher replied: "Yes, Sir! they are millet: I didn't sow the barley."⁹ His master rejoined: "Why? I surely gave¹⁰ thee barley, and yet thou hast sown millet."

Lukmán the philosopher replied: "Sir, it is all right, do not fret thyself. God is gracious: it will turn out barley."

² Note idiom.

³ Made of "mzarai" (or dwarf-palm) leaves. In it the different parts of the plough and yoke are carried from the house to the field. The word is evidently derived from "saspár," a ploughshare, and "kor," a house or receptacle. It is not to be found in either Bellew's or Raverty's Dictionary.

⁴ The rope by which the yoke is attached to the plough.

⁵ Imperative of "lawastal," which is irregular in the formation of its Tenses of Present Time. Vide Trumpp's Grammar, § 125 (5).

⁶ Lit., overturned (*i. e.*, with his plough).

⁷ Note force of Indicative Imperfect.

⁸ Lit., "this verdure is not of barley." Zarghúna is a substantive not entered in Bellew or Raverty. It may be the fem. sing. of the adjective Zarghún used as a substantive. K. A., p. 109, line 9.

⁹ Vide Tale XVI, Note 1.

¹⁰ Pakkhto Indicative Pluperfect.

¹¹ Lit., become.

His master exclaimed: "Thou speakest the truth; God is
 K A., p. 60. merciful, but thou hast sown millet, so how
 can it turn out barley?"

Lukmán the philosopher replied: "Sir! in the same way
 as thou sleepest like the thoughtless, and (yet) desirest the
 reward of the pious."

THE TWENTY-NINTH TALE.

THE TIGER, THE HARE, AND THE BEASTS OF THE FOREST.

IN a certain forest a tiger had taken up his abode.¹ Now
 K. A., p. 61. because of the tiger the beasts of that forest
 were driven to great straits, and led a life of
 anxiety.²

On one occasion all the beasts consulted together and went
 to the tiger, and said to him: "We will with pleasure fix a
 daily allowance of food for thee. Take daily thy fixed allow-
 ance, but require nothing further from us,"³ so that we may
 live at ease."

The tiger answered: "You speak plausibly (enough), but
 I cannot trust you, because in these days I have not experi-
 enced any consideration from any one; indeed, every one has,
 in various degrees,⁴ treated me badly." The beasts replied:
 "Thou shouldst trust in God, for although thou strive (never
 so) much, thou wilt not be able to effect⁵ more than fate
 (hath decreed for thee)."

The tiger rejoined: "You are right, reliance on God is a
 most excellent virtue, but to work with one's own hands is
 also enjoined by the Prophet;⁶ at all events it is not becom-
 ing in one to sit idly (at home) in the way (you propose for
 me.)"

The beasts answered: "The real fact is, that if a man lack
 perfect faith (in God's providence) his trust in him will also
 be weak."⁷

1 Note the idiom.

2 Lit., their livelihood was hard.

3 Lit., "do not have more" (ziyáti adjective) "demands on us."

4 Note force of repetition of substantive.

5 Pakkhto Indicative Future, with Potential meaning.

6 "Sunnat" or the example of Muhammad is of three kinds. The "Sunnat-i-kauli," or what the Prophet said, should be practised, is probably the one here referred to. (Hughes' Notes on Muhammadanism.)

7 "Yakin": true faith. "Tawakkul": confidence in God.

The tiger said: "The saying is exactly as you quote it;⁸ but when a man wishes to descend⁹ from an upper-chamber he comes down by the ladder, and plants his foot on each separate rung of it in turn; he does not throw himself down headlong.¹⁰ Hence it is evident that a man's intellect and eyesight¹¹ are not (utterly) useless; on the contrary, God has made everything for some beneficial purpose.¹² With our eyes we see; with our hand we grasp;

K. A., p. 61. with our ears we hear; with our feet we walk; K. A., p. 62. with our mouths we eat. Thus in every limb, indeed, among the various species of creation, there are various and distinct virtues. Now if to work for one's own living¹³ were not right, it would not have been so; but if a man follow his trade,¹⁴ and, along with his own exertions, *also* look to God (for assistance), it is the best¹⁵ course of all."

The beasts (on this) raised a great uproar, and laughed heartily at him, and said: "Hast thou not heard that there was a certain man in whose village cholera broke out;¹⁶ how he desired to flee¹⁷ from death (and) took refuge in a cave somewhere; how there a rock fell upon him and he died on the spot; and how his flight did him no good?"

The tiger answered: "You only half state the case. Do not you know that when God desired to preserve¹⁷ the Prophet Noah, He told him to prepare the Ark,¹⁸ notwithstanding that without the Ark He could have saved him; but (His object was) that his descendants should perceive that handicraft is a becoming duty."

The beasts rejoined: "We have admitted¹⁹ thy assertion that to work for one's living is right; now to trust in God also requires an effort (from man);²⁰ so, then, why dost not thou approve of this sort of work (as well as any other)?"

8 Lit., The saying is exactly so, like the Urdu: "Bât ais-hi hai."

9 Note force of Indicative Present.

10 Lit., "at once." The whole sentence is very idiomatic.

11 Lit., eyes.

12 Lit., has created good in everything.

13 "Kasb."

14 Or work for his own living.

15 Positive degree used with superlative signification. Vide Trumpp's Grammar, § 93, p. 121.

16 Note the idiom.

17 Note force of Indicative Imperfect.

18 Lit., a boat.

19 Pakkhto Indicative Past.

20 Lit., is a species of work.

In short, when the beasts got the best (of the argument),
 K. A., p. 62. and the tiger had not a leg to stand upon, he
 was obliged to acknowledge himself worsted.²¹

After this the deer, jackals, hares, and foxes used amongst
 K. A., p. 63. themselves²² to select one individual by lot,²³
 and send him to the tiger.²⁴ The tiger also
 reflected: "(Inasmuch as) I get my food (now) without any
 trouble, why should I bother myself (to hunt for it)?" As it
 came to each (beast's turn) in succession²⁵ he would go to the
 tiger, whilst the others would roam about the forest without
 any fear of harm.

It came at length to the turn of the hare;²⁶ so she said to
 her fellow-creatures:²⁷ "How long is this oppression of ours
 to last?"²⁸

All her friends replied to her: "Do not talk like this,
 because up to the present no one to whose turn it hath come
 has made any excuse (for not going).— This disgrace will
 (moreover) be attached to us,²⁹ that we voluntarily made an
 agreement with him, and then desired to break it."

The hare answered: "If you will listen to me³⁰ I will so
 arrange that we shall all be freed from this annoyance."

On this the beasts said to her: "Dolt! what idea is this
 that thou hast got into thy head?" after all, take but a look
 at thyself and be ashamed of thy (long) ears; think what
 thy name is, and that thou art (by the Persians) called the
 'donkey-eared.'"

The hare replied: "Verily ye should not speak thus,
 because although God giveth one man intellect and talent,
 still such deeds are wrought³² by the (comparatively)
 insignificant that their superiors are astounded at them.
 Do you not observe how small a creature the bee is in
 appearance,³³ yet how beautiful a house stored with honey
 she builds?"

21 Lit.: In short, when the animals were victorious in the argument, and no plea of the tiger remained, he, at all hazards, submitted his neck. A very idiomatic sentence.

22 Vide Tale XVI, Note 9.

23 Lit., conquer him by "pucha." Vide Dictionary for literal meaning of "pucha." It is employed (vide Bellew's Yusafzai, p. 198) for casting lots.

24 Lit., him.

25 Note force of Indicative Habitual Imperfect.

26 Note the generic feminine "soya." Vide Trumpy's Grammar, § 179 (2).

27 Lit., tribe.

28 Lit., to the end how long will this tyranny be upon us?

29 Note idiom and the use of the Indicative Present with a future signification.

30 The genitive "dzma" is used, "khabara" being understood.

31 Lit., taken a fancy to.

32 "Kegi" would probably be better than "wu-shi," here. 33 Note idiom.

The beasts rejoined: "We are not displeased with thee for wishing to remove³⁴ this evil from us, but we are at this, that we don't consider such a thing possible;³⁵ on the contrary, (worse) trouble will be the result.³⁶ Now if thou hast approved of³⁷ any course of action, tell it us, that we may consult about it, because great good results³⁸ from the unanimity of friends and their consultations (together.)"³⁸

The hare answered: "To tell people all one thinks is not wise. Do you not notice what a clear surface³⁹ a mirror has, yet, if words are spoken in front of and close to it, how one's breath⁴⁰ collects on it and it becomes dimmed?⁴¹ Moreover, three matters are best concealed: first, one's money; second, the time one intends to start⁴² (on a journey); third, the road one intends⁴² to take."⁴³

The beasts replied: "The assembling for consultation and deliberation are obligatory (acts), yet thou altogether concealest thy course of action from (amongst us)."⁴³

The hare answered: "This is true, but (consultation) is only (advisable) with him whom I can trust, that, as my fellow-counsellor, he will not reveal my designs to my enemy."⁴⁶

In a word, she did not tell them her proposed course of action,⁴⁴ but thought how she could get rid⁴⁵ of the tiger.⁴⁶

Directly it was time to start, she did not start punctually, but delayed awhile. Yonder, (however,) the tiger became infuriated (at the delay), and said: "How grossly have I

34 Note force of Indicative Present.

35 Note the idiomatic use and force of the Active Participle or Agent.

36 A very idiomatic sentence. 37 Pakkhto Subjunctive Perfect.

38 Lit., "great good is (note use of Habitual Present) in the concord and deliberative assembly (jirga) of friends." For an account of the "jirga" as an Afghan institution, see Elphinstone's *Kabul* (vol. I, p. 215). He writes: "The internal government of the Ulus (or clanish commonwealth) is carried on by the Khāus, and assemblies of the heads of divisions ('Maliks' are the heads of the 'tapas' or divisions of an Ulus). These assemblies are called 'jirgas'." He next goes on to show how the "jirgas" of the Ulus, the clans, the sections, &c., are respectively formed, and further (pages 222—227) gives an account of the "jirga" as a judicial body, and (pages 233—235) explains how the whole system contains the germ of representative government amongst the Afghāns, which they alone of modern Asiatic peoples possess intact, it having in the others either died out, been forcibly exterminated by the despotism of their rulers, or become much weakened in its hold on the minds of the people. 39 Lit., colour. 40 Lit., sighs.

41 The idea is that, in like manner, a project which is intrinsically sound suffers from being communicated to many persons. In the present story the hare follows out her own plans without revealing them to any one.

42 Note the force of the infinitive inflected in the genitive.

43 This proverb forcibly denotes the insecurity of property and the highways as the result of private feuds in an Afghan country pure and simple. Bellew in his *Yūsufzai* (pages 204-205 and p. 227) gives a lively picture of the turbulence and anarchy which to this day prevail in Afghan countries outside the British Frontier line.

44 "Hal." 45 Note the force of the Subjunctive Present and the idiom.

46 Note the directa oratio is employed to express her thoughts.

been taken in to listen to such worthless folk : however, howsoever long I live I will never (again) all my life believe in these people's promises."⁴⁷ In this (state of) rage and fury did he keep watching to see if any one was coming or not.

Meanwhile the hare was going along the road very slowly, and was engrossed in thought; but (directly) she appeared in sight of the tiger, she ran to him as fast as ever she could.⁴⁸

The tiger frowned at her,⁴⁹ and said: "Member of an evil race! Blockhead! why art thou so late?⁵⁰ Are not you (animals) thankful that I am satisfied morning and evening, (that is) twice a day, with a single hare,⁵¹ without striving to outwit me!⁵² If I had not made⁵³ this agreement I could have eaten whatever I liked. But since I gave in to you⁵⁴ my eyes ache with continual watching⁵⁵ (for my daily portions of food), and then you only send me a scrap of meat."

The hare answered him: "Your Gracious (Majesty!) if I may offer an excuse, I will make it; but if you will not permit me to speak, I will (of course) not do so."

The tiger replied: "Be quiet, fool! what do I care for thee or thy excuses?"⁵⁶

The hare said: "Gracious Sir! thou art a king, but if thou wilt hear the story of an unhappy wretch like me, thou wilt lose thereby none of thy dignity, whilst I shall feel relieved my mind."

The tiger answered: "Very true! I will willingly hear⁵⁷ thy tale: moreover, if it be reasonable,⁵⁸ I am also prepared to give⁵⁹ it favourable consideration."

47 Lit., what great treachery has accrued against me since I listened to these worthless people! but if hereafter there be life to me, throughout my lifetime (note difference between "jwaudūn" and "umr") I will not rely on the promise of these folk. Note how "awredal" here governs the genitive; some such masculine plural accusative as "ikrārūna" being understood.

48 This is a very idiomatic sentence. Notice how to bring the picture more clearly before the reader, the tenses of present time are employed; and then to give greater effect to the change of speed on the part of the hare sudden recourse is had to tenses of past time. Note, too, how the adjective "garanda-i" is in the Pakkhto used adverbially (vide Trumpp's Grammar, § 172, p. 270). Also that "zghaledal", to run, is one of the intransitives that has only a contracted form of the Indicative Present (vide Trumpp's Grammar, § 112 (a)).

49 Lit., presented a sour brow to her.

50 Lit., work your hands and feet against me, prevaricate, make unreasonable excuses, dilly-dally. A very common idiom.

51 "Wah" is apparently here a clerical error for "wai."

52 Note force of repeated infinitive. There is apparently a mistake in the original Pakkhto, which should run: "lāri-ta mi pa kato kato dwah starge tsalar shwe."

53 Lit., what are you and what will your excuse be?

54 Note force of Ind. Pres.

55 Lit., of manliness. Note the genitive used as an adjective. Vide Trumpp's Grammar, § 184 (4).

The hare replied:⁴ "Gracious Sir! let all the evil decreed for thee fall on my head."⁵⁶ This morning early my friend and I⁵⁷ had started to offer ourselves for your food.⁵⁸ All of a sudden on our way another tiger met us; we at first thought that he was⁵⁸ our king, but when he terrified us by laying hands on us⁵⁹ we perceived it was⁵⁸ some one else: so when we felt sure it was some one else, I said to him: 'Beware! and do not lay hands on us,⁶⁰ because we have been set apart for the service of our own king!' That tiger fell into a rage with me, and said: 'Be quiet; in my very presence darest thou mention any one else. I will (even) now tear you to pieces and dispose of your king piecemeal!'⁶¹ I answered him: 'Well, at all events allow me sufficient respite to have an interview with my own king!' He replied: 'I will not permit thee⁶² unless thou leave this companion of thine with me!' When I saw no other way out of it, I of course⁶³ left my companion with him,⁶⁴ and by this device got away from him and arrived here;⁶⁵ for I thought to myself if both cannot reach (my king), he will, at all events, be able to eat one and rest content with her for the present.⁶⁶ Now, in conclusion, this is my opinion:⁶⁷ do not expect any more (daily victims,⁶⁸ for) all I know is,⁶⁹ the road hitherto is closed by that tiger. If then, thou, desirest thy daily portion of food, go at once and clear the road."

The tiger, beside himself with rage,⁷⁰ sprang up, and said: "Where is he? Come show him to me. If he be (where thou sayest) I will show thee betimes

56 Balá di wákhlam"; lit., may I take thy evil. There is no corresponding phrase in English, but there was amongst the ancient Jews (vide Genesis xxvii: 13: "Upon me be the curse, my son"). The expression in the text and the similar one "kurbán di shum" are of the same import. Note how the Sub. Present is here used with an optative sense.

57 The English order is reversed in Pakkhto. We always, through courtesy, place the first personal pronoun last in such cases; the Afgháns follow the rule of the ancient Romans. The reader will recall to mind the story of Cardinal Wolsey, who, in speaking of himself and King Henry VIII., said in Latin: "Ego et meus Rex", thereby proving himself a good scholar, but a bad courtier. Note that *malgari* is feminine of *malgarai*. Vide Trumpp's Grammar, § 87 (c), a A hare (soya) is alluded) to.

58 Lit., is. 59 Lit., laid hands on us in a terrific way.

60 Lit., take care that you take your hands off us.

61 Drop by drop. 62 Pakkhto Ind. Present. 63 "Khud."

64 Lit., abandoned my companion to him.

65 Lit., arrived from him here (rá).

66 Though the third person is here employed, the hare refers to the tiger, to whom she is at the time speaking. Freely translated the sentence is: "I thought that if you could not have us both to eat you would at all events have me to stay your hunger on."

67 Lit., that is my last expression of opinion.

68 Lit., do not hope more from any one.

69 Lit., I understand no other matter ("khabara" understood).

70 Lit., involuntarily.

fine sport with him;⁷¹ but if he be not there I will come to conclusions⁷² with thee, so that no one else may tell such lies."

In short, the tiger and the hare started off, the two together. Now (on the road) was a well, and K. A., p. 67. when they had got near it⁷³ the hare hung back.³³ The tiger said: "Why dost thou lag behind?"

The hare replied: "Sir! dost thou not see how pale I am with fear?"³³

The tiger asked: "What is the cause (of it)?"

The hare answered: "The tiger is inside this well, and my friend is with him safe and sound."

The tiger said: "Come (and) show him to me."

The hare said: "I am afraid to, but if thou wilt take me up in thy arms I shall not be afraid." The tiger took her up in his arms,⁷⁴ and when he looked (inside) the well he saw him (reflected) in the water, and felt convinced that it was really⁷⁵ the other tiger. So he let the hare go and made a spring into the well. Of course he could not get out of it again; and as it was very deep⁷⁶ at the bottom he was drowned⁷⁷ in it.

The hare returned and told her friends the glad tidings. All the beasts were delighted, and every one began⁷⁸ to praise and applaud⁷⁹ her.

THE THIRTIETH TALE.

THE MERCHANT AND HIS PARROT.

THERE was a certain merchant who resolved to travel in Hindústán.¹ So he assembled his household, old K. A., p. 68. and young,² and asked each in turn,³ saying: "Tell me, what shall I bring⁴ for thee from Hindústán?" Each one in succession⁵ mentioned to him whatever he fancied (most).

71 Lit., thou shalt make a spectacle of him. 72 Lit., an understanding.

73 Vide Tale IX, Note 2.

74 Lit., embrace. Note "gheg" is a noun of both genders. Vide Trumpp's Grammar, § 51 (page 70, Note 3).

75 Lit., is. Note how the Pakkhto adjective 'rikkhtiyá' is used for the English adverb. Vide Trumpp's Grammar, § 172, p. 276.

76 Note the idiom, as there was very much water below. Vide Tale XXIII, Note 16.

77 Lit., died. This word is frequently used in the sense of the text.

78 Note force of Ind. Imperfect.

79 Note verbs of applauding govern "pa", and vide Trumpp's Grammar, § 174 (6) p. 287.

1 Note idiom.

2 Lit., big and little. "Wárah" is the plural of wur, small.

3 Lit., separately.

4 Pakkhto Ind. Present. 5 Note force of Habitual Imperfect.

Now in the merchant's house there was a parrot confined in a cage, so he came to it and said: "Tell me, K. A., p. 68. parrot! what shall I bring for thee? because I am going to Hindústán, and thou, too, art a native of Hindústán,—say what thou wouldest like from thy native land."

The parrot answered him: "So far oblige me as to go to such and such a forest: now there will probably be some parrots seated on the trees there; first, give them my compliments,⁶ and after doing so tell them that such and such a parrot, who is a friend of theirs, is confined in a cage in your house,⁷ and say: 'This is a strange (kind of) friendship that I should be in bondage, whilst you, quite unconcerned (for my fate), flit about⁸ hither and thither!' Now whatever reply they give⁹ thee deliver to me." The merchant replied: "Very good, I shall be only too glad to do so."¹⁰

The merchant got his baggage in order, equipped himself, and started for Hindústán. When he reached a certain forest there he espied some parrots. Hereupon he recollected his parrot's message, and thought to himself: "There are¹¹ a great many parrots here, so I ought to fulfil my promise."¹²

He accordingly stood still on that spot, and called out: "O parrots! such and such a parrot is confined in a cage in my house: he first sends¹³ you his compliments, and next asks:¹⁴ 'How can it be¹⁵ right that I should be in bondage without power (to escape), whilst you fly about the place quite unconcernedly?' "¹⁶

Directly he had finished his speech, there was amongst them an elderly parrot, who, at hearing it, began¹⁶ to tremble, flutter, and struggle, died then and there, and fell (lifeless) to the ground (from off the tree).¹⁷

6 Note idiom.

7 Note the *directa oratio* is employed for the purport of the message.

8 Lit., wander about.

9 Pakkhto Ind. Past.

10 This is the usual Pakkhto idiom.

11 Note idiom and employment of Pakkhto Ind. Perfect for English Ind. Present.

12 Lit., free my neck.

13 Lit., he has said. Note the use of Pakkhto Perfect for English Present.

14 Lit., is. Note force of Pres. Ind.

15 Lit., whilst you in your rambles rove about happily (Pakkhto adjective for English adverb).

16 Note force of Ind. Imperfect. Also that "*regdedal*" is an Intransitive Verb that employs only the contracted form of the Indicative Present. Vide Trumpp's Grammar, § 122 (a).

17 "Káz." Lit., down.

When the merchant saw this he was deeply concerned, repented of what he had said, and blamed himself much,¹ saying: "Why did I undertake to fulfil¹⁵ this duty, so that (thereby) this innocent creature has for no fault of its own¹⁸ died?¹⁹" It appears that this parrot and that other parrot at my house were very nearly related and great friends, that their love and affection for each other was excessive, and that therefore this one here²⁰ died on the spot through grief and sorrow for the other one."²⁰ He stood there a little while (much grieved), and then went off (greatly) distressed.

When he had completed all his commercial transactions he turned his steps homewards. When he had reached home in safety, all the members of his household²¹ rose up (to greet him), and said: "Welcome! hast thou brought²² good tidings?²³ Praise be to God (and) thanks! that thou hast returned²² home safe and sound, well and happy." The merchant too rejoined:

"This is a very happy moment (for us all) Praise be to God! that I have found²² you all in good health and spirits."

They began²⁴ next to make mutual enquiries awhile after each other, and then he gave every one in turn in due order whatever he had brought and as was most appropriate.²⁵ For one²⁶ there was a pair of shoes;²⁷ for another there was a lungi; for another there was a piece of cloth for a shirt; for another there was a slip of cloth for a pair of trousers;²⁸ for another there was a whole "tán" of cloth for a turban; for another there was a small²⁹ turban; for the girls' feet shoes, and to wear on their heads³⁰ shawls,³¹ and for the elderly women slippers, and for their heads veils. He made every one presents³² of fitting nature and value.

18 Lit., without anything.

19 Pakkhto Indicative Past for English Indicative Perfect.

20 Note the force respectively of "dai" and "haghah."

21 Lit., the old and young. 22 Pakkhto Ind. Past.

23 Or "blessings with thee." 24 Note force of Indicative Imperfect.

25 Note force of repetition of the adjective.

26 Note idiomatic use of the indefinite pronoun "tsok" throughout this sentence instead of "yo-bul," &c.

27 "Háure"; lit., shoes, i.e., men's shoes with up-turned toes, as opposed to "tsapli," sandals. See further on "júta-i," women's shoes, and "kokkhe," women's slippers. 28 Lit., for trousers.

29 Lit., very small. "Wrúkotai," diminutive of "wrúkai," which in turn is the diminutive of "war."

30 Note the very curious construction "da pa-sar-awalo." The sentence in full would stand: Dijnako da pakko da-parah júta-i: ao pa sar da kawulo (da parah) da-pata-i."

31 Lit., shawls of two breadths of cloth (dú-patta); these are used as veils for young women. An elderly woman's veil is called "parámai" as follows in the text.

32 Lit., he cherished every one according to his own fashion commensurately.

The parrot said to him: "Sir! every one has been attended
K. A., p. 70. to,³³ wilt thou not now say something to
me."

The merchant answered him: "To tell the truth¹ I
am very sorry at ever³⁴ having delivered that message of
thine: why then should I grieve thee still more by delivering
the reply to it?"

The parrot rejoined: "That has nothing to do with it;¹ as
long as a man delivers his message, what has he got to regret?"

The merchant replied: "It appears best to me not to tell
thee anything."

The parrot answered: "Very well, still thou wert kind
enough, unasked, to say,³⁵ 'O parrot, what dost thou want?'
and now thou sayest: 'I do not intend to tell thee anything.'
Still if thou dost not wish to tell³⁶ me anything, don't. I
cannot force thee to do so."³⁷

The merchant saw that he was put out, so he said: "It fell
K. A., p. 71. out thus: When I had proceeded (on my
journey) there were some parrots in a certain
forest. I gave them thy compliments,⁶ and told them of thy
distress and thy regrets (at being in bondage). Amongst
them was a parrot, who, when I had finished my speech, there
and then thereupon died. So I felt³⁸ sorry (for what I had
said), and my heart was³⁹ much grieved. I thought 'Alas! if
I had not said this, how much better it would have been.'"

When the parrot heard these words inside the cage, a
shivering and fluttering and a quivering³⁹ seized him too:
he then and there fell (off his perch) and died in his cage.
When the merchant looked at him he began to weep; and
when he had made great lamentation and mourning over him
he threw (his body) out of the cage.

But when the parrot fell on the ground he at once⁴⁰ flew
up and perched on the top of a house.⁴¹ When the merchant
looked at him he was dumfounded for a minute or so, and

33 Lit., every one's business has been finished.

34 "Ham."

35 Lit., you yourself have done a kindness; you said, &c.

36 Note force of Indicative Present.

37 Lit., I have no power.

38 Lit., became.

39 All three words expressed by infinitives used substantively.

40 Vide Tale IV, Note 13.

41 Lit., aloft on a house. "Dáze" is often used in Pakkhto for a house. Vide
Tale V, Note 2.

Then he said: "O parrot! what has happened of course
 K. A., p. 71. can't be helped:⁴² but at all events⁴³ let me
 know what this means."

The parrot answered him: "That (other parrot) sent me
 a message, but thou couldst not understand it. Its meaning
 was this: 'Pretend to be dead⁴⁴ and thou wilt get free, but
 whilst thou livest and talkest glibly, never expect to get free.'
 Now I of course understood his meaning from what thou
 saidst and acted accordingly, so I gained my liberty. I now
 ask thee, (as) I have eaten thy salt, to forgive me. Good-
 bye."

The merchant replied: "I forgive thee: God preserve
 K. A., P. 72. thee!" The parrot went off saying: "Peace
 be with thee." "The merchant replied: "And
 peace be with thee."

THE THIRTY-FIRST TALE.

THE TREE OF KNOWLEDGE.

A CERTAIN sage was addressing a certain king. In the
 course of his address he said: "There is a certain tree in
 Hindústán: if any one eat the fruit of that tree he will never
 grow¹ old or die."

When the king heard this he forthwith became desirous
 (to possess) that tree, and reflected how it could be procured.²
 However, he did not ask³ the sage, "Where may⁴ that
 tree be, and what may⁴ it be like?" but he started off a man
 in whom he had great confidence to Hindústán, and gave him
 a great deal of money, and said to him: "Spend this money,
 and I will send thee more too (if necessary), but do not
 return until thou can'st bring me the fruit of that tree."

42 There is a slight variation in the Pakkhto idiom here employed, as compared
 with that employed with the same meaning in Tale XXI, Note 23.

43 "Ham."

44 Note force of Indicative Imperfect.

45 Note this idiom.

1 Lit., become.

2 Note the oratio directa is employed in Pakkhto.

3 "Na kawala" in the original is apparently a misprint for "wu-na-krala."

4 Lit., will. Pakkhto Ind. Future used in a sense of doubtful enquiry.

The envoy started. When he reached Hindustán he kept on asking people everywhere: "Where is that tree whose fruit if a man eat he will live for ever and never grow old?"

K. A., p. 73.

When people heard this, some would laugh at him, others would make jokes at his expense, others (again) would say: "He has gone daft." Others (in turn) would answer: "We don't know,⁵ but if such a fine fellow (as thou) goes about in search of it, it appears to us that it must really⁶ be somewhere or other." Another would say: "If it be anywhere it must be⁷ in such and such a forest; I don't think it is likely to be found anywhere else."⁸ Other would say: "In such and such forest there is a tree of such kind that one cannot see its topmost branches,⁹ whilst its root has never been fathomed,¹⁰ and no one has ever possessed himself of its fruit;⁸ I shouldn't be surprised if that were the tree (thou meanest)."⁸

In this way every one would jest at him, whilst he, poor fellow, wandered continuously through forests, over hill and plain, and through uninhabited tracts (in his search). In short, when he had made laborious search hither and thither, backwards and forwards, high and low,¹¹ still he could find out nothing about it; so he retraced his steps.

As he was returning to his native land he was much dejected, and thought to himself: "What excuse shall I make to the king?" When he rested one night in a certain place, he heard a man there say¹² how in that village of theirs there was a very learned and pious man.¹³

The envoy thought to himself: "Well! I may as well go¹⁴ to him that he may pray for my success."¹⁵ Accordingly he at once rose up and came to the learned man. When he obtained an interview with him, he said: "Sir, pray for me that God may strengthen my faith, and that I may reach home safe."

K. A., p. 74.

5 Note the verb is in the feminine "dā khabara," being understood.

6 Pakkhto adjective used adverbially.

7 Note force of Ind. Future.

8 Note the idiom.

9 Lit., head.

10 Lit., cannot be known. Note force of Ind. Present.

11 Note that in Pakkhto the combination of these words is in reverse order to the English.

12 Pakkhto Ind. Imperfect. Lit., he heard there that a man was saying.

13 In the original this sentence is in the oratio directa.

14 Note force of Subj. Present.

15 Lit., for me.

The other prayed for him, and then asked him where he had been.¹⁶ The envoy (thereon) told him his whole story.

When the sage heard it, he said to him: "You folk did not understand the meaning of that philosopher of yours. The tree is nothing more nor less than the tree of knowledge,¹⁷ that is, if any one eat the fruit of knowledge he will live for ever. Now what does living for ever mean? It means this: that he should know God, and that good and evil should be apparent to him; so that he should do good, and eschew evil, compose books, and leave disciples behind him.¹⁷ Now how much soever such a man may die in the flesh, still he has no regrets, because there (above) his spirit lives on,¹⁸ whilst here (below) his fame outlives¹⁸ him, and his recompense is as though he were alive and doing good and reaping his reward."

The envoy said to him: "Sir, we too can¹⁹ understand thus much: we are not (altogether) fools. If he only had used (the word) 'knowledge,' we should of course have understood that he meant²⁰ knowledge; but he before every body talked²¹ of a tree: now every one knows this much that 'knowledge' is the name of one thing, and 'tree' of another."

The sage replied: "Thou again misunderstandst (me): thou requirest an illustration that thou mayest thoroughly comprehend. Look ye! suppose there be²² a man; he may be the father of one (person), the son of another, the grandson

K. A., p. 75.

of another, the grandfather of some one else, some one's sister's son, some one's mother's brother, some one's father's brother, some one's brother's son, some one's father's sister's son, some one's cousin, some one's brother, some one's acquaintance,²³ some one's enemy, some one's friend.²³ Now mark, he is still the same individual; and whichever of these names any one in its proper place applies to him, is applicable to him, isn't it?"

The envoy said: "Undoubtedly it is applicable."

16 Pakkhto oratio directa.

17 Note idiom, vide Tale IV, Note 42.

18 Note force of Habitual Present.

19 Note force of Indicative Present.

20 Lit., means.

21 Pakkhto Indicative Perfect.

22 Note force of Subj. Present.

23 Note the difference between "áshná" and "dest." The Afgháns have a saying that an acquaintance is "náni," interested (lit., one who looks to you for bread or favour), whilst a friend is "jáni" (or devotedly attached to and ready to give his life for you).

The sage went on: "Thus both these names²⁴ are applicable to knowledge; if it (so) please thee, call it knowledge, and if it (so) please thee, call it the tree of life; both these names²⁴ are equally appropriate; there is no difference between them."

When the envoy heard this he felt relieved in mind, and took his leave of the sage and started homewards.

When he reached the capital the king was on the lookout for him.⁸ When he entered the hall of audience the king asked him, saying: "Hast thou obtained the fruit or not?"²⁵

The envoy commenced his story from the very beginning, and related (all) his hardships and wanderings in (various) countries, over mountains and through deserts,—(in fact) everything. When the king heard it he was very much dis-

appointed, and said: "Thy labour has been for nought and my object has not been grained."²⁶

The envoy on this repeated to him the speech of the sage distinctly, and word for word.⁸

When the king heard it he was very much gratified, and gave the envoy twofold what toils of his journeyings had cost him. After that and for the rest of his life he began to foster education and to protect educated men, and issued an edict as follows: "Let every one attend! Knowledge is not (inherent) in young or old, so let every one acquire it, be he high or low."

THE THIRTY-SECOND TALE.

THE MERCHANT, THE CAMEL-DRIVER, AND THE KAZI.

A CERTAIN merchant made over several loads of silk to a Turk camel-man, and said to him: "Convey this silk to the city (of) Constantinople."¹ He also followed him, but when he had gone half way² he fell³ sick, so did not catch up the caravan.

24 Note the plural "núma" (from núm), with the numeral adjective, instead of the usual form "númah" (Trumpf's Grammar, § 42, 3.) A few lines further on we have a third form of plural, "númúna" (idem) (d).

25 Note the use in this short sentence of the same verb in the Ind. Past and Perfect.

26 Pakkhto Ind. Past.

1 Note that these two words are in Pakkhto put in opposition.

2 Note idiom.

3 Lit., became.

As he remained behind and did not arrive at the appointed time and place,⁴ the camel-man thought that perhaps the merchant had died,⁵ so he commenced thereon to sell the silk,⁶ and sold it all. He also parted with⁶ the camels and doffed his camel-man's attire.

K. A., p. 76.

When after some time the merchant arrived and made several inquiries, he found the camel-man, and said to him : "What hast thou done with my property ?"⁷ Wilt thou produce it or not ?"⁸

K. A., p. 77.

The other replied to him : "I neither recognize thee nor do I know anything about thy property."⁹

The merchant said to him : "What ? didst thou not carry my silk on thy camels in consideration of hire (to be paid) ?"

The other replied : "Thou art labouring under a mistake. Go and search (elsewhere) for thy camel-man. Why dost thou parley with me ?"

At last, after much disputing, the case reached the Kazi. The Kazi asked the merchant : "Tell me, young man, what claim dost thou prefer ?" The merchant replied : "I made over some loads¹⁰ of silk to that man, saying : 'Convey these for hire to Constantinople.' But when I ask him for them he will not¹¹ give them to me."

On this the Kazi enquired from the camel-man : "What defence hast thou ? speak up." He answered : "What can I say ?¹² I have never even followed the calling of a camel-driver."¹³

The Kazi on this said to the merchant : "Hast thou any witnesses ?" He answered : "No one calls persons to witness such a transaction as this."¹⁴

4 "Neta" has both meanings.

5 Pakkhto Indicative Past.

6 "War-kawal" is frequently used in this sense in Pakkhto, as we say in English : "What will you give, (meaning sell), it me for ?"

7 Vide Tale VIII, Note 20.

8 Vide Tale X, Note 10.

9 In this sentence we see the two words employed in Pakkhto to express knowledge of men and things respectively : in English we use the word "know" indiscriminately.

10 Pakkhto Indicative Pluperfect.

11 i.e., does not desire to. Note force of Indicative Present.

12 Note force of Subj. Present.

13 There is no equivalent word in English to the Pakkhto word "no" at the end of this sentence. It implies : "What would you think if I were to say that (I never followed the trade of a camel-man at all)."

14 Here, again, the Pakkhto word "no" implies "You know very well that, &c."

The Kazi replied : " Go perish ! You fools. What trumped-up¹⁵ tales are these you tell me ? "

K. A., p. 77.

When they had started, the Kazi called out, saying : " Halloo, camel-man ! stop, I desire to speak¹⁶ with thee." The camel-man was off his guard,³ so he at once looked behind him.¹⁷ The Kazi saw that he was¹⁸ (really) a camel-man, so he made him return, and took away the property from him and gave it to¹⁹ the merchant, and because of his denial he fined him²⁰ and gave an adequate punishment.²¹

THE THIRTY-THIRD TALE.

THE YOUNG MAN AND HIS FRIENDSHIP WITH A BEAR.

IN a certain place a bear¹ and a boa-constrictor were locked together in combat, but the latter was getting the better of² the bear.

K. A., p. 78.

Perchance a certain young man came across them. When he saw them he thought (to himself) : " The boa-constrictor is a very fierce brute, so I ought to assist the bear, and we two together ought to slay the boa-constrictor."

Meanwhile, when the eye of the bear lit on the young man he (raised) cries for help, and made signs to him. The youth drew his sword and ran towards him, and made several cuts at the boa-constrictor. The boa constrictor died, and he (*i. e.*, the young man) rescued the bear from him. The bear reflected : " This man has done³ me a great kindness, so I ought now to be his servant." Accordingly, wherever the youth went⁴ the bear followed him like his shadow.⁵

15 Lit., useless. Note that the Arabic adjective "abas" does not inflect here. Vide Trumpp's Grammar. § 90, p. 117.

16 Note force of Indicative Present.

17 Lit., he quickly inverted his face backward.

18 Pakkhto Indicative Present.

19 Note the double meaning here of "akhistal." The sentence more literally would be : " He took the property from him for the merchant."

20 Or, more literally, levied a fine on him.

21 The equivalent expression in English would be : " He punished him with the utmost (*púra*) rigour of the law."

1 This word is of epicene gender. Vide Trumpp's Grammar, § 9 (8).

2 Lit., had made him very weak.

3 Pakkhto Indicative Past.

4 Pakkhto Indicative Habitual Imperfect.

5 Note the Pakkhto idiom, "most closely together."

One day the young man felt drowsy and desired to sleep.⁶
 K. A., p. 78. When he had reclined his head and lain down,
 a certain man came upon him, and said to him :
 "Young man ! what is this bear to thee that thou liest down
 and he sits beside thee ?"

The young man told him the story of the boa-constrictor,
 and said : "He has only lately become my friend, so of course
 he goes about with me."

The man replied : "Young man ! thy act is the act of a
 fool⁷ ; do not cherish a liking for him, but dismiss him as best
 thou canst,⁸ and free thyself from him."

The youth answered : "Thou dost not wish me well :⁹
 K. A., p. 79. therefore thou speakest (this). If it be not so,
 observe that though he is a beast of the field,
 still what affection he has for me."

The other replied : "I do not say that he entertains no
 liking for thee, but I do say that he is a brute beast without
 understanding, and his affection will bring about¹⁰ thy ruin.
 Rather come along with me, since we are of the same race :
 I will also be thy servant."

The young man answered : "Go, and mind thy own busi-
 ness."

The man replied : "This is also (part of) my business to
 free thee from this calamity. Now thou oughtest to leave
 him and be my companion, because even if I be ever so vile
 still I must be¹¹ better than a bear, and of this I assure thee
 that there is no advantage for thee in his acquaintance."

The young man answered : "Thou art not responsible if I
 am ruined,⁸ so do not think about it ; just leave me alone that
 I may go to sleep."

The man replied : "If thou desirest to sleep, sleep beside a
 man, and not beside a bear." The man felt for him, so he put
 his hand on him and said : "Get up, my good fellow, I speak
 for thy good."¹²

6 Note force of Indicative Imperfect.

7 Lit., of fools. Note the idiom.

8 Note idiom.

9 Or "thou art jealous of me."

10 Lit., become.

11 Note force of Indicative Future.

12 The Plural adjective is used as a substantive, probably the postposition
 "da-pára" being understood.

The young man answered: "Go away and don't speak to me for my good." In short, although the man did
 K. A., p. 80. his utmost the youth did not go with him. So he left him,⁸ and said: "Thou dost not understand thy danger and wilt (assuredly) ruin¹³ thyself.

When the man had gone the youth went to sleep, whilst the bear sat beside him (and) watched him.¹⁴ All of a sudden a fly came and settled on the young man's face. The bear waved his paw (and) drove the fly off his face. The fly returned; he again drove him off. When he had driven it off several times, and it would not be driven away,¹⁵ he fell into a rage, and went off at once and brought a large stone, the size⁶ of a mill-stone. Meanwhile the fly was seated on the young man's face. When he let the stone drop on him he crushed¹⁶ both the fly and his face to powder. Thus ended the friendship of the youth and the bear.

The aimless goings-on of fools
 Are not such that one should them recount;
 If a man would to himself act¹⁷ well,
 (Life's) road he should not travel with a fool.

THIRTY-FOURTH TALE.

THE GOLDSMITH AND HIS SCALES.

A CERTAIN man went to a goldsmith and said to him: "Lend me thy scales that I may weigh some very small¹ pieces of gold with them." The goldsmith said to him: "Some one else has taken my sieve."

The man answered him: "Thou art talking about one thing, and I am talking about another."²

The goldsmith muttered: "There is no broom in my shop."

13 Pakkhto Indicative Past.

14 Note transition from tense of past to one of present time, to bring the picture more forcibly before the reader.

15 More literally: "it would not be forbidden," or, as we say in English, "denied."
 Note force of Indicative Imperfect.

16 Note the concord of this verb. The two masculine nouns are more worthy than the two feminine. Vide Trumpp's Grammar, § 213 (1).

17 Note the poetical Indicative Present "Kawi-na."

1 Note force of the repeated adjective.

2 Lit., what are you talking about and what am I talking about?

The man said: "I know thou art not deaf³ (and) hear what I say, still when I ask thee for one thing thou mentionest another to me."

K. A., p. 81.

The goldsmith answered: "I hear distinctly that thou wantest my scales, but I perceive that thy hand shakes, and thou wilt let the gold fall.³ So next thou wilt say: 'Bring the broom that I may sweep together the bits of gold.' After that thou wilt want the sieve to sift them. Now this is why I made the excuse about the broom and the sieve, because I saw thou wert not fit for this work,³ and wouldst be obliged to use the other two,³ and I had neither."

THE THIRTY-FIFTH TALE.

THE PEASANT AND HIS THREE HUNDRED PIECES OF GOLD.

Neither by force, nor (yet) by entreaty or strife,
(Aye) nowise can one another's fate enjoy,
To every one befalls that his¹ Destiny him awards,
Nor is it diminish'd or increas'd by his own exertions aught.

For example: There was a certain peasant who one year had a good crop of grain and sold some of it for three hundred pieces of gold in a certain place. Now he carefully hoarded up² these gold pieces and would not spend them on anything.

One day he took out those gold pieces, and was turning them over³ in his hands (when) all of a sudden a friend called to him from the lane.⁴ When he heard his friend's voice he threw his gold pieces into his purse, tossed the purse into a water-pot, and went out to his friend. But as he was going he said to his wife: "Cook the dinner quickly."

K. A., p. 82.

Now when the woman began to busy herself about her cooking,⁵ there was no water in the house; so she stood in the doorway, doubtful what to do,⁶ thinking that, perhaps, some one would come and fetch her some water."

3 Very idiomatic.

1 Note "Khpul." The *a* here is inserted for the sake of metre.

2 Pakkhto Indicative Habitual Imperfect. Note force of repetition of the verb.

3 Note force of "rá," which implies turning them backwards and forwards.

4 Vide Tale XVII, Note 5.

5 Lit., was thinking of her cooking.

6 Pakkhto "hairáua."

A butcher who was going to buy cattle happened to come to her door.⁷ The woman asked him, saying: "Kindly⁸ fill this water-pot for me and bring it back to me."

K. A., p. 82.

The butcher took the water-pot and started to fetch⁹ the water. As he was going along the road he heard a jingling in the water-pot. When he looked inside it he spied the purse. When he had taken it out and saw the gold pieces in it, he was very happy, and said: "I will continue to follow my trade and lay these by against hard times."

He on this left the water and the water-pot (by its side), and went off, and with the rupees of his own which he had by him he bought a fat bull and started on his way. As he was going along he was thinking where he should put the gold coins. After he had thought a good deal he approved of the following plan, and decided that he would insert¹⁰ the purse entire (as it was) inside the bull's mouth, so that it might pass into its belly; so that when he should kill it he might take the purse out of it uninjured.

On this he threw the bull down, and with great difficulty inserted the purse inside its mouth forcing it into its gullet. When he had driven the bull on ahead, his son met him¹¹ on the road and took it home from him, whilst he (himself) went on other business.

K. A., p. 83.

Meanwhile, the peasant was seeing his friend off,¹² and chanced to see the bull with the butcher's son. Now it happened that he had made a vow¹³ that he would sacrifice a bull,¹⁴ so he at once bought the bull from the butcher's son and led it home.

After a short time had elapsed he looked for his gold pieces, and said: "I placed¹⁵ the purse with the gold piece inside the water-pot; what can have become of it?"¹⁶

His wife answered him: "I know nothing about it, except

7 Note idiom. 8 Vide Tale XXIII, Note 24.

9 Lit., for.

10 Lit., I will give. Ind. Pres., with future signification.

11 The word "Makh a" means front, face, but no such meaning is assigned to it in Raverty's or Bellew's Dictionary.

12 A very common idiom. "Jalab" is an Arabic word meaning "bringing, fetching." The literal meaning here would be "was bringing him on his road."

13 The student will recognize in the Arabic word "Nazar" the root of the Hebrew "Nazurim," who was "vowed" to God either for a period of days (Num. vi. 1-21), or for life, as Samson, Samuel, and John the Baptist. (Smith's Dictionary of the Bible in verbo).

14 Note the oratio directa is employed to express the purport of the vow.

15 Pakshito Ind. Pluperfect.

16 A very common idiom, one in every-day use.

K. A., p. 83. that I gave¹⁵ the water-pot to a man here¹⁷ to fetch water, but neither has the man returned, nor has he brought back the water-pot."

The peasant perceived that the man had taken away¹⁸ the gold pieces, and was very angry. At last he thought it best to take it quietly.¹⁹ After that he killed the bull. When he had chopped it up, and was getting the meat ready and cleaning it,²⁰ he suddenly found the purse inside it, and was²¹ beyond measure pleased.

After this adventure he used to carry the purse about on²² his person, and (always) wore it round his waist.²³

One day the peasant went out with intent to bathe²⁴ at a spring. When he had finished bathing he put on his clothes, but left²⁵ his purse there. When he had gone from thence a shepherd came (there). When he saw a purse by the side of the spring he ran towards it and quickly seized it. When he had got into a (quiet) corner, and had counted the gold pieces, he felt highly delighted. At one time he thought: "I'll do no more work." Next, he reflected people would suspect that he had found something,²⁶ so it would be better for him to work.²⁷ After that he put²⁸ the purse under his arm-pit, and started after his sheep.

Meanwhile when the peasant missed²⁹ his gold pieces he went after them with all haste and hunted for them in every direction, but could see nothing of them.³⁰ When he came home and told his wife, they both sat a little while grieving (for their loss). At last they said one to another: "Regret is of no avail: whatever is our fate befalls us. Now the best plan with reference to this is that we should not³¹ in future hoard up our money (but enjoy³¹ whatever comes to hand."

17 "Dā dzā-e" used in apposition. Vide Trumpp's Grammar, § 181 (2).

18 Pakkhto Ind. Past. 19 Lit., he approved of patience. 20 Lit., cleaning its entrails (larai kulmai). 21 Lit., became. 22 Lit., along with.

23 Lit., used to tie it to his waist.

24 Note the force of the Indicative Imperfect. Lit., "he went; he was bathing." "Lambal" is a verb like "khandal." Vide Tale IV, Note 56.

25 Lit., forgot. Note aghostal forms its Ind. Pres. irregularly. Vide Trumpp's Grammar, § 125 (5).

26 Note that the Pakkhto here not only is the oratio directa employed for the thought of the original thinker, but also for the suspicion which he thinks may arise in the minds of others. The sentence literally is, "some one will suspect that 'he has,' i.e., I have, found something."

27 Lit., labour is good that I should do it.

28 Lit., held. The natives of India frequently make use of their arm-pits to conceal stolen property, &c., &c. 29 Lit., recollected.

30 Lit., in no way did he learn anything about their state. Note "yo khwa, bul khwa" in apposition, and vide Trumpp's Grammar, § 181 (2).

31 Lit., shall not. Again note, with reference to Note 26, how the resolution, the couple arrive at in their conversation with one another, is in Pakkhto put in the oratio directa.

Now while the shepherd was tending³² his sheep in the spot before mentioned,³³ all of a sudden some horsemen³⁴ came upon him from somewhere or another.³⁵ The shepherd, through fear of the horseman, threw the purse down a well, and said: "I'll get it out again when all is quiet."³⁶ When the shepherd had driven off his sheep, the peasant happened to come to the edge of the well. Whilst he was drinking the water his turban fell into the well.³⁷ When he went down into the well after his turban he found his purse full of gold pieces, and returned home thanking God.³⁸ When he had counted the gold pieces there turned out to be exactly three hundred.³⁹

He at once set to work and began to live in fine style and spend the money.⁴⁰

When some days had passed the shepherd was the peasant's guest. Whilst they were seated at dinner together, the shepherd kept on talking in a doleful way and heaving deep⁴¹ sighs. The peasant asked him why he was in such bad spirits.

The shepherd told him about⁴² the horsemen and the well and the purse. The peasant, when he heard this tale, went with all haste to his wife, and said to her: "We have been labouring under the impression⁴³ that this money was lawfully ours, but it has turned⁴⁴ out to be someone else's. Whatever has been spent,⁴⁵ that, of course, is gone,⁴⁶ but give me whatever remains that I may take it to its owner." When his wife brought it out there were one hundred gold pieces left. These he gave the shepherd, who took them and went away.

When he went home he hollowed out a stick and put the gold pieces inside it, and used to carry it about with him²² as

32 Lit., was causing to graze.

33 Lit., "there"; but the reference is to a distant place, as compared with that of which mention has lately been made, (*i. e.* here, of the peasant's hut).

34 Mounted cattle raiders are probably intended.

35 Lit., from a direction. 36 Lit., quietly.

37 Note the idiom; it is the usual one.

38 Note force of Ind. Imperfect. Lit., he was thanking God; he started homewards.

39 A noticeable construction. The adjective "purah" used adverbially does *not*, as is usually the case, inflect, so as to agree with the feminine plural "ashrafai." Vide Trumpp's Grammar, § 172 (1).

40 This is also a very noticeable sentence. Note the idiom at its commencement. Next the concord of "Kharts-kāwah"; it does not here refer to spending (though this is its usual meaning) the gold pieces, or "it would not be in the masculine singular; as is also proved by the succeeding words, "ashrafai laga-vale." Note also the force of the Ind. Imperfect.

41 Lit., very cold. 42 Lit., the story of.

42 Lit., we were thinking. Note force of Ind. Imperfect: the impression was still unremoved from both their minds. 44 Pakkhio Ind. Past.

a walking-stick. One day, as he was walking on the bank of a stream, his stick fell into the water.⁴⁷ The current carried it away at once. Meanwhile the peasant sat down on the bank of the (same) stream (lower down to perform⁴⁵ his ablutions before prayer), and spied the stick, so he caught hold of it and took it home.

One day he determined to split open⁴⁶ the stick with an axe. When he had given it a blow the gold pieces fell out of it. When he looked at them they turned out to be exactly one hundred;⁴⁷ so he spent them in the same way as he had the others. Some time afterwards he saw the shepherd in a dejected state and looking very miserable.⁴⁸ The peasant asked him: "Why is this?" He told him about⁴⁹ the walking-stick and the gold pieces, and the stream carrying them away. The peasant asked him: "Where didst thou find⁵⁰ these gold pieces?"

The shepherd told him the story of (his finding) the purse near the spring. The peasant replied: "The purse⁵¹ (which was found) by the spring was mine: I also got it out of the well, and I, too, found⁵² the stick; my own property has (thus) been restored⁵³ to me uninjured. I am rejoiced at it, (so) be not thou grieved (at my good fortune.)"

THE THIRTY-SIXTH TALE.

THE SHEKH, THE THIEF, AND THE DEMON.

WHEN a man's enemies are at variance amongst themselves, he lives at peace.

For example: There was a certain devout and abstemious Shekh who had built a small hut apart from the world,² and was engaged day and night³ worshipping God, as he had washed his hands of all worldly matters and affairs.

45 Lit., for.

46 Note force of Ind. Imperfect.

47 Note "purah," again used with fem. plural substantive, and compare Note 39.

48 Note idiom.

49 Lit., the state of. Vide Note 42.

50 Pakkhto Ind. Pluperfect.

51 Lit., it.

52 Lit., drew it up. Pakkhto Ind. Pluperfect used as English Past.

53 Lit., reached. Pakkhto Ind. Past for English Perfect.

1 Vide Tale XVI, Note 9.

2 Lit., people.

3 Lit., in the morning and at evening prayer-time.

A disciple gave him a milch-cow. Now it was such a cow that one's mouth watered at the very thought of drinking its milk.⁴ Its butter-milk would dispel all feverishness from one's body,⁵ whilst its butter would entirely remove any (unhealthy) dryness of the skin.⁶ In addition, it was so fat that the bare sight of it rejoiced one's heart.⁷

Now whilst this same⁸ cow was tethered⁹ in the Shekh's house, a thief started off one night with the intention of stealing it,¹⁰ and caught up⁷ a demon in the form of a man on the road. The thief asked him who he was, and where he was going.

He replied: "I am a demon, and have taken upon me the form of a man.⁷ I am going to such and such a Shekh's hut. As a great many people¹¹ from becoming his disciples¹² have escaped my machinations, I intend now to murder him." He then asked the thief who he was, and on what errand he was bent?⁷

The thief answered: "I am going (there) too; this Shekh has a cow which I am going to steal¹³ from him."

The demon replied: "This is indeed luck; come, let's go together."

Thereupon the two went on together (and) came to the Shekh's house. When they arrived there the Shekh was asleep. The thief¹⁴ thought (to himself): "If the demon get the start of me⁷ and attack him, it is not unlikely¹⁵ but that he will awake and my plans be frustrated, because the rest of the people (of the place) will assemble on his cries."

Now the demon thought: "If the thief carries off the cow he cannot¹⁶ avoid opening the door, and when the door is opened the hinge¹⁷ will creak.¹⁸ Now the Shekh will awake at

4 Lit., at its milk the palate of hope would become sweet.

5 Lit., disperse the army of heat. Butter-milk is a "cooling" aliment. See Tale XXI, Note 9.

6 Lit., the foundations of dryness would disappear by eating its clarified butter (ghee). Natives consider that by abstinence from ghee a man's skin becomes dry (khushk) and lacks moisture. "Khushki" expresses the state of dryness, and "tari" that of a healthy moisture. Note also the very idiomatic use of "khatal" in this sentence.

7 Note idiom.

8 Note force of the demonstrative pronoun "dagah."

9 Lit., standing. 10 Lit., of theft.

11 Or "the greater proportion of folk."

12 Lit., because of his discipleship. 13 Lit., to conceal.

14 "Ghal" in the text is a misprint for "ghla-ah" (instrumental case).

15 Note the adverb 'baidah,' and not the adjective "baedah," is employed.

16 Note idiom. 17 Lit., the hinge of the planks (of which a door is made).

18 Lit., make a noise.

this creaking of the hinge, and of course not fall into my clutches."¹⁷ On this the demon said to the thief: "Wait thou till I murder him, and after that carry off his cow."

The thief replied: "No; wait thou till I carry off the cow, and then kill him."

To cut the story short, as neither would listen to the other they both got to wrangling. When they (both) came to blows¹⁹ the thief got the worst of it.²⁰ So when his strength failed him,⁷ he at once shouted out to the Shekh: "Sir! come here! a demon has come and intends to murder thee." The demon called out: "Hasten hither! this thief has come and intends to steal²¹ thy cow."

The Shekh was awakened²² by their wrangling and raised cries (for help).²³ The people of the house and neighbourhood assembled together; (thereon) the demon and the thief both fled, and the Shekh (thus) escaped being murdered.

THE THIRTY-SEVENTH TALE.

THE FRIENDSHIP OF THE FROG AND THE RAT.

A FROG¹ and a rat¹ struck up a mutual friendship,² and used to associate together on the bank of a stream and enjoy themselves. Their affection for one another increased daily, and each was delighted when she saw the other.

One day the rat said to her friend: "O frog! I am in the habit of coming to thee from the land³ whilst thou art inside the water; I got thus puzzled (as to how I shall see thee), and although I shout to thee repeatedly, still as thou art in the midst of the stream thou dost not hear my cries. Moreover, I am not satisfied with seeing thee only once a day."⁴

19 Lit., when they had joined in wrestling.

20 Lit., became weak. Vide Tale XXXIII, Note 2.

21 Note force of Ind Present.

22 Lit., became awake at.

23 The village pursuit party, which in Afghan countries turns out on the cries ("chighe") of alarm raised by persons in distress to pursue marauders, is also called the "chigha."

1 Note the fem. form is used. Vide Trumpp's Grammar, § 179 (2).

2 Note idiom.

3 Lit., from outside.

4 Shwaroz, night and day, corruption of the Persian shab-o-roz.

The frog replied: "Thou speakest very truly; still if friends see each other occasionally only their affection is the greater."
K. A., p. 89.

The rat answered: "This is true; still greater affection can only be necessary² when it is (in the first instance) slight. But if affection be excessive, how can it be possible to add to it?² Therefore so arrange with me that I may see thee frequently, because (sometimes) when I call to thee thou canst not hear, and if I desire to go to thee myself it is self-evident that I cannot do so. Now either so arrange that there may be a go-between who may convey our messages, or let some other signal be established between us that we may mutually understand it and both meet together."

The frog replied: "Well! we will arrange to get a string, and we will tie one end of it to thy leg, and the other end of it to my leg. Now when thou wantest me thou wilt pull the end of the string and I shall know, and if I want thee I will pull it and thou wilt know. By this arrangement we shall both meet and converse and enjoy ourselves together."

Another frog¹ chanced to remark to them: "Look you! the arrangement which you have approved of is bad for you both, because the one will not be able to go any distance on his own business, and the other also will not be able to roam about at pleasure."

They both said to her: "Thou art jealous of our friendship and intimacy,² (and) therefore thou talkest like this." She replied: "Very good, do as you like."²
K. A., p. 90.

Another frog said to them: "Her advice was sound enough. But I say if by chance the string catches in any one's foot and is dragged along, both of you will think, 'Halloo!⁵ my friend has come'; whilst it will really be some one else. If you are tied together you must *both* come to harm." They said to her also: "Be quiet, and don't chatter."²

Another frog said to them: "If a man does not listen to the advice of another he will⁶ eventually regret it; but it

⁵ Idiomatic use of the pronoun "dú."

⁶ Pakkhto Subjunctive Present.

will⁶ then be of no use. Dost thou not reflect, O rat! that if thou on the land⁷ desire to flee from an enemy, and thy legs be tied, thou wilt not be able to get along; and if perchance thy enemy catch⁷ thee⁸ the frog will also be dragged along with thee, and be in the same fix (as thyself), and (so) on account of one the other will perish too?" They answered: "It is all right; if we die together, so much the better."²

One day, all of a sudden, a kite came and made a swoop at the rat. The rat tried to flee,⁹ but his feet got entangled, so he fell into the clutches of the kite, who at once carried him off. The frog was also carried off⁹ attached to the string.² When the kite came to a certain village the people of the village raised a clamour, saying: "How clever this kite is since he has carried off a frog out of the water." The frog replied: "The kite has done nothing (clever), but this will be the fate of every one who will not listen to (good) advice."

THE THIRTY-EIGHTH TALE.

THE UNJUST KING AND HIS PALACE.

It has been related that a certain king resolved to build¹ a grand house for himself; so he first collected together the surveyors, and said to them: "I require a house. Go, and in such and such place trace it out, but with such care that I shall have no fault to find with it."

Then he called for carpenters, and gave them orders to go to the mountains and get the wood ready for the building.

They started for the mountains, and when they arrived there they commenced their work. Some cut down wood with axes; others sawed out planks with their saws; some handled chisels and adzes and bored holes in the wood;

7 Pakkhto Indicative Past, with English present signification.

8 Vide Tale XXIII, Note 5.

9 Note force of Indicative Imperfect.

1 "Kar-am" would here probably be more correct than "Kāndi."

thus planed the beams, planks (for the ceiling),² and rafters
 K. A., p. 91. (for the roof). In fact, they were all engaged in
 their own particular work.

Meanwhile the king gave orders on the spot,³ and sent for
 men with spades and other workers in mud. They set to
 work; some dug up the earth with spades and hoes; some
 brought water and made plaster of the mud; others, again,
 turned the plaster over with large hoes; whilst some made
 bricks, and others brought stones and rubbish to make lime.
 In short, they prepared whatever building materials were
 necessary.

Whilst they were at work on the building the house of
 K. A., p. 92. some fatherless children came within the limits
 of the palace, so some men went to their
 mother and said: "Sell this house to the king."

She replied: "What power have I to sell the property of
 these little orphans?" The men did their utmost, but she did
 not sell the house (to them).

After this the woman went⁴ away on some business.
 When she returned the king had pulled down her house,
 and for him they had turned out her beds, mats, quilts,
 pillows, plates, wood—in fact everything. When she saw it,
 she exclaimed: "O Pure God, although I was not in the
 house, still Thou wast present with thy Almighty Power."

It came to pass that the earth swallowed up the king, the
 property, and the other tyrants in a moment of time. As
 Abdul Hamid has observed on this subject:—

The house of the tyrant hath its face set for destruction;
 This fact is admitted throughout the universe.

THE THIRTY-NINTH TALE.

THE SICK MAN, THE SHEKH, AND THE KAZI.

A STORY is related¹ as follows:—A sick man came to a
 physician, and said to him: "I am unwell; if thou wert to
 prescribe for me it would be very kind of thee, and thou
 wouldest be rewarded hereafter."

2 Sar-bára-i is a small piece of wood inserted between the head (sar) of the
 wooden pillar (stan) which supports the main beam (shá-tir) of the roof on
 which the rafters (laharai) rest.

3 Lit., there.

4 Pakkhto Indicative Pluperfect.

1 Lit., "is heard."

The physician caught hold of his hand, and when he had felt² his pulse he learnt³ from its pulsation⁴ that he was very ill. After this, he said to him : "Put out thy tongue." When he had put out his tongue, he saw⁵ that his complaint was⁶ a dangerous one.

He next said to him : "What is the taste in thy mouth like ?" The sick man replied : "Sir, it is sometimes pleasant, sometimes acid, and sometimes I can perceive no taste at all.⁷ It is never the same that I should be able to describe it."

The physician next said to him : "How is thy digestion ?" The sick man answered : "Sir, my stomach is inflated⁸ with wind, and I cannot digest my food.⁹ I suffer from heart-burn, and sour saliva dribbles¹⁰ out of my mouth."

* * * * *

He next said to him : "What food dost thou fancy ?"¹⁰ He answered : "I loathe everything, nothing attracts me."¹¹

The physician understood¹² that his disorder was⁵ critical, and he was⁵ not likely to recover.¹³ "However" (thought he) "I ought not to tell him that he¹⁴ will not get well ; still if his dislike to food were got over¹⁵ it would be better, so that he might enjoy better spirits."¹⁰

He accordingly said to him : "My man, thy medicine is this : eat as much as thou canst, take a great deal of exercise,¹⁶ and do not allow thyself to be crossed in any way."¹⁰

When the sick man heard this he was very happy, and invoked blessings on him, and said : "I am going away, (as) I fancy a stroll on the river-bank to enjoy the scenery (there)."

2 Lit., saw. The verb *katal* forms its Imperfect irregularly. Vide Trumpp's Grammar, § 143, p. 214.

3 Note the verb is in the feminine, "khabara" being understood.

4 Lit., vein.

5 Lit., is.

6 Lit., it is insipid.

7 Lit., swollen.

8 Vide Tale XXI, Note 13.

9 Lit., water comes.

10 Note idiom

11 Lit., my heart is satiated (*i.e.*, disgusted) with every thing; nothing is agreeable to my mind.

12 Note that the verb "Poheḍal" governs the oratio directa.

13 Note force of the Infinitive here inflected as a genitive. Raverty calls this (vide his Grammar, § 207) the "noun of fitness," but it could more properly be termed the "Infinitive of fitness and likelihood."

14 Here is an oratio directa in an oratio directa.

15 Lit., his abstinence were broken.

16 Lit., wander in every direction.

When he reached the river bank, what does he see but a Shekh sitting (and) washing his hands before prayer. When he saw him, he thought to himself: "He has a most inviting neck; if I give him a smart slap¹⁷ on his neck it will afford me much amusement." He next reflected and thought: "The physician said¹⁸ to thee:¹⁹ 'Do whatever thou pleasest,'" so he went up²⁰ to him and gave the Shekh a smart slap on the nape of the neck.

The Shekh looked (up) and said: "Don't hit me, wretch! Why dost thou strike me?" Then he reflected a moment and thought: "I will catch hold of him by his beard and slap his face soundly,²¹ that he may not do so again." But again he thought: "He is a sick man, perhaps he would die of the beating and that would be²² a still greater evil."

So he caught him by the hand and took him to the Kazi, and said to the Kazi: "Reverend Kazi! this man has, without any provocation, hit me with his open hand on the back of my neck. So do thou now punish him either by mounting him²³ on an ass and blacking his face and parading him through the bazar, or²⁴ by some other means."

The Kazi said to him: "Mister Shekh! don't be vexed. Folk have this proverb: 'First build the roof of thy house, and then ask me to decorate it.'²⁵ Now mark! of what account is²⁶ this poor creature that thou desires to be revenged on him? On the contrary, if thou canst give him something (in) charity, because if a man injure another, and that other do him a kindness, the same²⁷ is accounted a generous and meritorious action."

The Shekh replied: "I have only six rupees by me, I have nothing else."

K. A., p. 95.

The Kazi replied: "Thou oughtest to give him three rupees, and keep²⁸ three for thyself." They two were still thus

17 The word "tsapera" means a blow with the open hand.

18 Pakkhto Indicative Pluperfect.

19 Observe how in the oratio directa the invalid in Pakkhto speaks to himself in the second, not, as in English, in the first person.

20 Pakkhto Indicative Perfect.

21 Note force of repeated substantive; also observe the idiom.

22 Lit., would be made.

23 Lit., if you mount him. This construction obtains throughout the sentence.

24 Ao kah.

25 Lit., take from me a decoration on it. The purport of the proverb is that one man should not crave assistance from another, except in a worthy project.

26 Lit., what strength has.

27 Vide Tale II, Note 1.

28 Note idiom; lit., leave.

conversing when the sick man cast a glance²⁹ at the back of the Kazi's neck, it appeared²⁹ to him very inviting,³⁰ so he crept³¹ quietly up to him.

K. A., p. 95.

Now the Kazi thought that perhaps he wished to say something to him. However, he gave the Kazi also a smart blow,³² and said: "You had better give me the whole six rupees¹⁰ and let me go. I am not well and cannot stand about so much." The Kazi (at once) fired up.

It was the Shekh's turn now,³³ so he said to him: "This is strange justice, that thou passest an order against me; but when the (same) thing affects³⁴ thyself, how thou knittest³⁴ thy eyebrows and how angry thou gettest!³⁴ Now pay up thy three rupees too, that he may be humoured. Folk (as a rule) cut off the hands of malefactors, but thou fixest rewards for them."

The Kazi answered: "O Shekh! the fact is that I felt³⁵ at heart very glad that he struck me."

The Shekh replied: "Thy eyes tell a different tale;¹⁰ of course I do not know what is passing on thy mind."¹⁰

The Kazi answered: "Suppose my eyes to be a cloud, whilst my mind is a garden. Now if the cloud rains³⁶ the garden is³⁷ thereby refreshed, (isn't it)?"

The Shekh replied: "God is Almighty, since he can transform fire into a garden;³³ therefore can he without tears cause a man to rejoice. Now what is this excuse which thou makest,³⁴ to the effect that without weeping the heart cannot be happy?"³⁹

K. A., p. 96.

The Kazi answered: "O Shekh! thou dost not understand. If there were⁴⁰ no had folk, no one would⁴¹ ever value the good. If there were⁴⁰ no stones, no one would strive⁴⁰ after pearls; if there were⁴⁰ not cowardice (about), no one would mention⁴¹ the brave; and if there were no ignorance, then

29 Pakkhto Indicative Perfect.

30 Lit., strange.

31 Note force of the repeated adverb.

32 Vide Tale XV, Note 14.

33 Very idiomatic. Lit., Here the turn of the Shekh was formed against him.

34 Pakkhto Indicative Past.

35 Lit., became.

36 Lit., weeps.

37 Lit., becomes.

38 Reference is here made to the Moslem tradition regarding Abraham and King Nimrod. Vide Khush-hál Khan, Ode IV, Note 6.

39 Note force of Ind. Present.

40 Pakkhto Ind. Present.

41 Pakkhto Ind. Future.

knowledge and science would become of no avail. Now if I
 K. A., p. 96. and thou were not to make this sick man a present,⁴² what difference would there be⁴⁰ between
 us and the common people ? ”

On this the Shekh became pacified and gave the sick man three rupees, as did the Kazi also, and both offered up a prayer for him, and said: “ Begone, God be with thee and restore thee to health.” The sick man left them entirely recovered.⁴³

THE FORTIETH TALE.

SULTAN MAHMUD AND THE BURGLARS.

It was the custom of King Mahmud Ghaznavi to stroll about by night, dressed as a poor man, that he might see how the poor fared.¹

One night when, agreeably to his custom, he had gone out, he chanced to come upon a gang of thieves. They challenged him, saying: “ Who art thou ? ” He replied: “ I am a mate of yours.” They said: “ Very good, then come and sit down.”

When he had sat down with them, they said:² “ Every one
 K. A., p. 97. of you relate his particular qualification, that
 all your attainments may be known, and then
 we will start on a thieving expedition.”

So one man said: “ I understand the barking of a dog; whatever he says is known to me.”

Another said: “ This is my strong point, that if I see a man by night a very long way off, and after wards see him by day, I cannot be mistaken in him.”

Another said: “ I am very powerful and strong, and when I sit down to dig a hole into the wall of a house I can dig through it in a minute.”

Another said: “ My strong point lies in my nose; wherev er any one has buried³ gold I discover it by my power of scent.”

42 Bakh-kkhana (feminine gorund of Bakh-kkhal) kru.

43 Lit., with health-purity.

1 Lit., “ might take care of.”

2 To each other, understood.

3 Pakkhto Subj. Perfect.

Another said: "I am much an adept at flinging a thief's rope-ladder, that be the wall never so thin or unbroken in surface, still when² I fling the ladder over it, it clings to it."

K. A., p. 97.

When all the thieves had related their individual perfections, they turned their faces to the king, and said: "Young man! does thou possess any excellency, or art thou only fit to carry our loads (of plunder)?"

The king replied: "I possess several excellencies, but this is one excellency, namely, if there be several prisoners anywhere, and the order for their execution has been passed,⁴ and the executioner be standing in front of them with a drawn sword⁵ in his hand, still if at that moment a hair of my beard wag, they all, please God Most High, will be released."

They replied: "God forgive thee, this is⁶ exactly what we wanted.⁷ Thou art the leader of us all. We give thee full power over us."⁷

K. A., p. 98.

When they had talked over these matters they started on their thieving expedition. When they approached the fort a dog began to bark.⁷ The thief who could understand the barking of dogs, said: "It appears from the barking of this dog that the king is with us."

The others replied to him: "Fool! though dost not understand anything. This young man is as good as a king to us: is not he? because he who can release prisoners is called a king. Now he can do this, so what do we want with another king?"

Next, the man with the powers of scent, when he had taken a sniff,⁷ said: "There appears to be some creature here, because I smell gold and other stores." On this the ladder-flinger threw his rope ladder into the fort, and they got all over it. Next, the strong man made a hole in the wall of the treasure-house, and they all went inside and carried off as much property as they could and tied it up into bundles. Next, they got over the wall out of the fort, and buried the property outside the city. Next, they fixed a set time that on such and such a night they would take out the booty and divide it fairly.

⁴ Lit., may have become against them. Pakkhto Subj. Perfect.

⁵ Nominative absolute composed of a Substantive and Participle Perfect. Vide Trumpp's Grammar, § 181 (3) a.

⁶ Lit., has become, Pakkhto Ind. Past.

⁷ Note idiom.

⁸ Note even here the oratio directa is employed in Pakkhto.

After that they went to their respective houses, but (first) the king discovered each one's dwelling and learnt every one's name. After that he managed to get away⁹ from them.

K. A., p. 99.

Well, he immediately called the Kotwal, sent him after them, and had them captured at once. When it was day, and the king was seated on his throne, they brought the thieves before him.⁷

Now the man who could not be mistaken¹⁰ in what he had himself seen¹¹ by night recognized the king that he was verily their mate¹² of the previous night, so he told his companions about it. They all with one consent addressed (the king), saying: "O Gracious King! may thy destined evil be averted from thee! First,¹³ hear a word from us, if thou (so) please; after that let things take their course."⁷

The king replied: "Speak on and unburden your minds, so that you may have no cause left to reproach yourselves hereafter."

They answered: "Whatever power¹⁴ and whatever acuteness there were amongst our gang¹⁵ have been exhibited, but they were all of no use. Howbeit, one man had the power of recognizing any one he had once seen, whilst another had the power of effecting releases. Now the power of recognition has been¹⁶ clearly demonstrated, but we don't know how the power of release will be exhibited."⁷

When the king heard this, he, through shame, made no reply, but issued orders to produce the (stolen) treasure, and (from it) gave them sufficient to render them henceforth independent of thieving.⁷

9 Lit., to stray.

10 Note Potential signification of Indicative Habitual Imperfect.

11 Note the Participle Passive is here used substantively, a construction which I. have not seen noticed elsewhere.

12 Note in Pakkhto the verb of recognition requires the oratio directa to express the thing recognized.

13 In Pakkhto an adjective in the feminine agreeing with "Khabara."

14 "M'ani" in one of its secondary meanings means efficacy, virtue.

15 Lit., Mates.

16 Pakkhto Indicative Past. Lit., became.

THE FORTY-FIRST TALE.

THE KING OF BUKHARA AND THE IMPORTUNATE BEGGAR.

THERE was a certain king in Bukhára who had the reputation of being¹ excessively liberal, and had set apart separate days for various descriptions of folk.
K. A., p. 100.

There was one day for the diseased; another for widows; another for Saiads;² another for learned men and priests; another for orphans; another for needy travellers. Now he used to give every one on his own particular day sufficient to live upon until his (next) appointed time. But there was this condition attached to it, that no one should on any account utter a word, and if at any time any one thoughtlessly, or by mistake, or through ignorance, asked for anything, he would that day receive nothing. Now in his whole lifetime one man had asked him for something, and received from him much wealth.

The story went as follows:—A certain man came and was aware that the king did not give anything on being asked;³ still he said: “O Gracious King, I am very poor; wouldst thou kindly do something for me?”⁴

The king replied: “Methinks there can be no one so impatient or so bold as thou art.”

The man answered: “O King! I am certain that in this present time there is no one so bold or impatient as thyself, since thou hast both made the most of this world and hast also striven to gain the next world (by thy charity).” The king laughed and gave him whatever he wanted.⁴
K. A., p. 100.

Now besides this person, another man, because he had petitioned him, pretended to be dead⁶ before him, on which he gave him something, otherwise he never bestowed⁷ anything on any one.⁸ Now it had so happened in this man's case that he came (and) asked an alms. The king said to him: “I will

1 Note the idiom; lit., who was being mentioned (as), &c.

2 The descendants of the Prophet Muhammad.

3 Note that in Pakkhto the fact of which a person is aware is expressed in the *oratio directa*.

4 Note idiom.

5 Lit., won. Note Pakkhto Indicative Past is employed.

6 Vide Tale XI, Note 8.

7 Pakkhto Indicative Pluperfect.

8 “Who asked him” understood.

not give thee anything." Although he begged him very
K. A., p. 101. piteously, still he gave him nothing.

The next day (*i. e.*, the beggar) sat amongst the wise men; the king, however, gave them all their appointed portions, but gave him nothing. He next bound some very old pieces of rag round his leg and joined himself to the company of the deceased folk, but still he got nothing. He next bound up his eyes and joined himself to the blind men, but that day too nothing came of it. Next he put an old rag over his face (as a veil), and entered a company of old women and widows; still it was of no use.

At last, when he was in despair, and his object could not be attained anyhow, he went and consulted a certain man, and said to him: "I will hold my breath, and (do) thou put me on a bed and place my bed on the road which the king is in the habit of taking,⁹ and when he comes tell him that this is a dead man, and has no means of burial.¹⁰ What-
K. A., p. 102. ever we get we will divide it equally."

The other man acted exactly as above set forth. When the king came upon them, he enquired: "Why is this corpse lying here?"

The other answered: "O king! let me suffer in thy stead, and let the evil destined for thee fall on me.¹¹ There are no grave-clothes for it."

The king gave him a large sum of money, saying: "Take this, and both bury him and also arrange with it for the funeral feast, as well as the evening (alms¹) and (those given on) Fridays, and the funeral feast (on) the fortieth day.¹²

On this the other man raised his head and said: "Thou certainly declaredst¹³ that thou wouldst not give me anything,¹⁴ whilst I also declared that¹⁴ I would not leave off importuning thee."¹⁵ The king laughed and said: "Then only didst thou get something (out of me) when thou hadst killed thyself."

9 Lit., along which the king passes.

10 Lit., no shroud.

11 For these two idioms, vide Tales II, Note 6; XXIX, Note 56.

12 The references in the text are, first, to the "iskát," or alms and food distributed in the cemetery at the time of the funeral; second, to the alms given every evening during the 40 days of mourning for the dead; third, to the alms given on what we should call the eve of Friday, but the Moslam day, like that of the Jews, commences in the evening; and fourth, to the funeral feast on the fortieth or last day of mourning.

13 Pakkhto Indicative Pluperfect.

14 Note that even here Afgháns employ the oratio directa.

15 Lit., I will not (Pakkhto Indicative Present) leave you alone.

THE FORTY-SECOND TALE.

THE CAMEL, THE OX, AND THE SHEEP.

A CAMEL, an ox and a sheep had all three become friends. They were going along a road when they suddenly found a load of grass. The sheep said : "Some suitable¹ arrangement is necessary, because the grass is of small quantity and we are three persons. If we divide the bundle, no single one (of us) could be satiated with his single share,² and there would only be sufficient to (give each a) taste and cause a yearning for more;³ but if we give it to one person he will at least get something to eat and stay his stomach on.⁴ Now if you approve of this plan, whoever is the eldest should eat it, because it is right to respect (one's) elders.

K. A., p. 103.

The sheep continued : "Whoever remembers the (oldest) date will thereby⁵ be known to be the eldest. Now I know my own date that my pedigree ascends to⁶ the sheep of father Abraham, so this bundle falls to me."⁷

The ox said : "Thou verily art a creature of a very recent date;⁸ now I am related to the cattle which father Adam first⁹ harnessed to the plough-yoke, so it appears that I must be¹⁰ of the oldest stock ; accordingly this bundle should be given to me."

The camel put down his long neck, and caught the bundle up in his mouth, and said : "There is no need (for me) to mention dates or my age ; *everybody knows that I am a large creature, so of course I must be of a great age.* Now if any one else were¹¹ as *big* as me, it would be quite proper for him to compare¹² himself with me and compute¹² our respective ages."

As he was talking like this he eat up the grass.

If one be strong and mighty of hand,
What need hath he calculation to make ?

1 Lit., such an.

2 Very idiomatic ; lit., the business of a single person cannot be (effected) through it.

3 Lit., there will only be a taste in the mouth and a craving in the belly.

4 Very idiomatic : lit., he will at all events be able to chew it, and some warmth reach his stomach.

5 Lit., there. 6 Lit., is in common with.

7 Falls to me. Note "rasedal" governs genitive ; "hisse ta," "to my share," being understood.

8 Lit., thou art recent.

9 In Pakkhto the adjective agreeing with the plural noun is employed.

10 Pakkhto Ind. Future. 11 Pakkhto Subj. Past had been.

12 Optative construction.

THE FORTY-THIRD TALE.

THE FRIENDSHIP OF THE HAWK AND THE PARTRIDGE.

A PARTRIDGE¹ was strutting about daintily at the foot of the hills, and was calling loudly.² A hawk was soaring along in the air. When he saw her (stately) gait, and the sound of her calling caught³ his ear, he fell madly in love with her.

K. A., p. 104.

Now he thought to himself: "In this world every one requires society, and folk say that whoever is without a friend must always be out of sorts. This partridge is both comely and sweet-voiced, (aye, so much so) as to rejoice one's heart."³

K. A., p. 104.

After this soliloquy⁴ he very cautiously drew near to the partridge. When the glance of the partridge rested on the hawk, she at once, from fear, ran off with all haste and entered a cave in the mountain side.⁵ The hawk came down from the air, and sat at the mouth of the cave, and said to her: "O partridge, I was hitherto (totally) unaware⁶ of this comeliness of thine, and knew nothing of thy perfect beauty; only recently did I become conscious of thy superior charms. Now I beg thee after this not to be afraid of me, but to roam happily in my society."

The partridge replied: "O mighty bird! leave me alone, and look out elsewhere for some other partridge and gorge thyself on her flesh; for when fire and water, or the shade and the sunlight, commingle, thou and I will associate together.

The hawk answered: "Reflect awhile, why I talk with thee so affectionately and kindly. My talons are not broken short that I cannot hunt my prey with them, nor is my beak so weak⁷ that I should starve.⁸ There is⁹ no other (earthly) reason except that love for thee impels me to this,⁸

K. A. p., 105.

whilst there are many advantages for thee in my friendship.

1 Lit., A Greek partridge, a Chikkor.

2 Lit., was laughing with great glee.

2 Note idiom.

4 Lit., counsel.

5 Lit., of the mountain.

6 Lit., ignored; was careless of.

7 "Sust," an adjective always employed to denote weakness of anything that works on a spring, such as the lock of a gun, the jaw of a wild beast; and here the beak of a bird which works on a quasi hinge.

8 Verb idiomatic.

9 The absolute negative verb, "nishta,"

One, that thou wilt be safe from the attacks of other hawks.

K. A., p. 105.

Another, that I shall take thee to my own nest, and thou wilt live in a higher region than all other partridges. Another, that I will bring thee every partridge whom thou mayst fancy, to amuse thee."

The partridge answered: "Thou art the king of birds, whilst we are a lowly race.¹⁰ Now if by any chance I should presume on thy friendship, and any imprudent speech should come out of my mouth, thou wouldst be angry, and I should come out to harm."

The hawk replied: "Hast thou not heard that the eyes of a friend cannot detect¹¹ the faults of a friend? Now if I desire thy love, how could I regard thy faults as faults?"

In short, although they argued a good deal, the partridge had no excuse left, so she came out of the cave, and the hawk took her along with him and brought her to his nest, and there thenceforth they lived together in joy and love.

When two or three days had passed, and the partridge became familiar with the hawk, she used to make bold speeches; indeed she used in her conversation to poke fun at the hawk.³ Now when the hawk observed¹² this, outwardly he said¹³ nothing, but just¹⁴ a slight feeling of resentment was produced in his mind.

One day the hawk felt¹⁵ hungry, but did not go out anywhere in quest of prey. He spent the whole day in his nest. When it was night, and there was no meat in his crop, the fire of his hunger kindled into¹⁵ flame, and excessive rage commingled¹⁶ with it, whilst that very slight resentment of his, which had been pent up for so long a time, all at once displayed itself. When the partridge saw the signs of anger in the face of the hawk, and perceived that death awaited her, she heaved a deep sigh, and said: "It is a pity I did not reflect at the first, for now my escape is out of the question."¹⁷

10. We have here an instance of a very rare inflection, viz., of an adjective, used as such, taking, when attached to an animate substantive, the plural termination of an animate substantive "gharibánán khalk."

11. Lit., light on.

12. Pakkhto Indicative Habitual Imperfect.

13. Pakkhto Adjective used adverbially.

14. Note the force of the repeated adjective.

15. Lit., became.

16. Lit., became a faction.

17. Lit., has become difficult.

Meanwhile the hawk was devising pretexts and excuses, thinking: "What pretext shall I devise to make¹⁸ a prey of this partridge?" At length he said to the partridge: "O partridge! this is (indeed) a capital arrangement, that the heat of the sun should beat upon me, whilst thou art seated in the shade."

The partridge replied: "Kind Sir! it is now night; so how canst thou be¹⁹ in the sun whilst I am seated in the shade?"

The hawk answered: "What, dost thou call me a liar and cast²⁰ my words in my teeth?²¹ Wait a bit! I will soon teach thee better manners."²¹ Accordingly, he dug his claws into her,³ and held her fast, and there and then knocked her down and killed and ate her. 'Abd-ur-Rahmán has said:—

Do not associate boldly²² with those
With whom in power thou canst not vie.

THE FORTY-FOURTH TALE.

THE KHURASANI THIEF AND THE TWO HINDUSTANI THIEVES.

A PROFESSIONAL thief¹ started for Hindústán from Khurásán with intent to swindle and rob, whilst two professional thieves had set out from Hindústán for Khurásán (with the same intent). They chanced to meet at Attock² at the house of a baker.³

The thief from Khurásán asked them, saying: "Where are you going?"

They answered him: "We are going to Khurásán to rob some one and get something out of him."

The Khurásáni thief said to them: "You are bent on a profitable errand." On this they asked him where he was going.

He answered: "I am going on the same⁴ errand to Hindústán."

18 Optative construction.

19 Lit., becamest thou.

20 Pakkhto Indicative Past.

21 Lit., I'll devise a remedy for thee.

22 Pakkhto adjective used adverbially.

1 Tag (Hindústáni Thag, from thagna, to deceive), a Thag. One of an associate of robbers and murderers in India who practised murder, not by open assault, but by stealthy approaches and from religious motives. They have been nearly exterminated by the British Government. (Webster).

2 In the Panjab on the river Indus.

3 Travellers generally go to what we should call in English an "eating-house," and purchase their food ready cooked from the proprietor.

4 Vide Tale II, Note 12.

They said to him : " Come, let us find out here each other's history, and whoever gets the best of the other (in his narrative) of his experiences shall take five hundred rupees from each of the rest, and the others shall acknowledge his superiority."

On this they all three sat down together and resolved, saying : " We will all, as a fact, tell lies, but whoever admits that the other's story is false will lose." The Khurásáni said : " Very well, do you begin."

Accordingly, one Hindústáni said : " My father was very rich and had immense wealth, including several hundred thousand she-buffaloes, whilst every buffalo gave maunds of milk. Well, my father built a masonry tank in the plain and used to let the milk resolve itself into⁶ curds in it. Directly

the curds were formed⁷ he used to drive several thousands of buffaloes into the tank, and the buffaloes used to bathe in it and wallow about in it in every direction and churn up the curds. After that he would take the buffaloes out of it, launch a raft on it, place large jars on (the raft), and collect together with rakes butter from the curds and put it into the jars. Now after he had collected together the butter, he used to take out the bung of the tank, and let the butter-milk run out⁸ over the plain, and it all would run to waste.¹⁰ Next, when he had melted the butter, hundreds of¹¹ maunds of ghí¹² would be the result."

The Khurásáni replied : " True, if there were so many buffaloes and they gave so much milk, and so much butter was the result, of course a great deal of ghí would be manufactured."

Next, the other Hindústáni said : " My father was also very rich, and kept several millions of hens; and it was the spring-time he used to let some hundreds of thousands of cocks loose amongst them. When the hens laid their eggs enormous stacks used to be formed of their eggs; then he used to apply a rake to them¹³ and turn those eggs over

5 Pakkhto Ind. Past.

6 Lit., used to make the milk curds.

7 Lit., became. Pakkhto Ind. Habitual Past.

8 Vide Tale XXXV, Note 3. Here the idiom is intransitive, there transitive.

9 "Khushai" is one of the adjectives which forms its feminine with i. Vide Trumpp's Grammar, § 87 (b).

10 Lit., flow away.

11 Lit., maunds by hundreds. Note that the collective Plural of "sau" is employed, and vide Trumpp's Grammar, § 94, p. 127.

12 "Ghwari" is a masculine substantive, with no singular. Vide Trumpp's Grammar, § 43.

13 Note the idiom.

K. A., p. 109. and over. When twenty or one and twenty days had passed the chickens would be born, and he would turn them out into the wastes. When some time had passed he would sell them and realize a great many rupees."

The Khurásáni answered: "It is quite true that if there be millions of hens there would be stacks of eggs, and if there be stacks of eggs it would of course be necessary to stir them about with rakes; and if so many chickens were born, of course they would sell for a great deal. Now there is nothing wonderful in your two stories." In fact the Khurásáni admitted that both their stories were true; indeed he produced proofs that they were both telling the truth.¹⁴

After that the Khurásáni said: "My father was a most superior man, and were a family of several brothers, but one amongst us¹⁵ was scald-headed. Now one day the head of the scald-headed one bled,¹⁶ so we sprinkled dust over it. Now in that dust was a grain of millet. Well, it grew up inside it. As the sprout¹⁷ became gradually bigger we used to bank up its roots with earth. Directly it burst into ear the grain fell¹⁸ from it and other sprouts came up,¹⁹ and by degrees a large crop resulted." When some time had passed, there was a drought and no rain fell, so we used to take our brother about to every country where there was rain. After this, when the millet ripened, we entertained labourers and made them climb on to our brother's head; they for several months mowed in it. After this we used to drive cattle up on to it, and tread it out and winnow it. Thus an enormous amount of millet accrued. After this people used to come and take millet on loan. Now both your fathers came¹³ and took from us five hundred rupees worth of grain each. Indeed, I was at this very time going to you, as I thought I might (as well) realize my money."

The Hindústánís were in a fix. If they told him he lied, they would be mulcted of five hundred rupees each, and if they said he spoke the truth, they would still lose the same

¹⁴ Pakkhto oratio directa.

¹⁵ We have here an instance, which is very rare of the pronominal form "rî" being used in the plural, and also in the formative case, which is even rarer. Vide Trumpp's Grammar, § 99 (1), p. 135.

¹⁶ The concord of the auxiliary here is agreeably to Trumpp's Grammar, § 2083 (a), and contrary to the general rule: idem (b).

¹⁷ "Dikai."

¹⁸ Lit., sprinkled itself. Pakkhto Indicative Habitual Imperfect.

¹⁹ Pakkhto Indicative Habitual Imperfect.

amount of money. At length they gave the Khurásáni one thousand rupees and thus got rid of him. They²⁰ turned back and he²¹ (also) went home.

K. A., p. 110.

THE FORTY-FIFTH TALE.

THE TIGER, THE WOLF, THE FOX, AND THE DIVISION OF PREY.

A TIGER, a wolf, and a fox one day got together and went a-hunting. Perchance a wild hill-goat, a deer, and a hare fell into their hands. They took all three home to the tiger's dwelling. Now the wolf and the fox were anxious that the tiger should make a division as he pleased and give them their proper shares.¹ But the tiger perceived their desire, so he said to himself: "You think one thing, and I another: now let me see what will be (the result.)" However, he did not tell either of them what he thought.

When they were comfortably settled, the tiger turned his face to the wolf, and said: "Thou art my deputy, so divide these three things as thou thinkest."

K. A., p. 111.

The wolf answered: "Sir, thou art a large (creature), and so is the stag, it accordingly falls to thy share.³ Now I am of middling size, and so is the deer, so it naturally falls to me; whilst the hare is small, and so is the fox, so it of course is left for him."

The tiger replied: "It is strange that thou in my very presence talkest of 'I' and 'mine' and sayest 'I am so and so', and 'this falls to my share.'³ Who and what art thou? What dost thou consider thyself, and what opinion hast thou of me? Come this way to me." When the wolf came near him the tiger raised his paw, and when he struck him with it he killed the poor wretch with a single blow.

²⁰ Lit., the former (haghah) remote demonstrative pronoun.

²¹ Lit., the latter (dai) proximate demonstrative pronoun.

¹ Oratio directa employed to express the nature of their anxiety.

² Note idiom.

³ Lit., became yours.

Next after that he turned his face to the fox, and said :
K. A., p. 111. "Divide these animals."

The fox replied : "The stag is surely fit for your Majesty's breakfast, and the deer should be reserved for your noon-day meal, that your Majesty may satisfy your appetite on it. The hare, of course, will come in nicely for your supper."

The tiger said to him : "Tell me truly, from whom didst thou learn this mode of distribution and this sagacity ?"

The fox replied : "Kind Sir, let me bear the evil destined for thee! He is a man who takes warning from the fate of others.⁴ Now when I saw the fate of yonder wolf, I understood that there was no use in talking of one's self as one's self."

The tiger answered : "Since thou hast acted⁵ thus, I too
K. A., p. 112 am bound to be just. Now this is my (idea of)
justice. All these animals are thine, and I will
get prey² for myself from elsewhere, and after this will do
whatever thou tellest me."

When the fox heard this he thought : "Thank God! that he gave me the order last.⁶ Had it been otherwise I should have been killed like the wolf."

THE FORTY-SIXTH TALE.

SHEKH S'ADI AND THE LOQUACIOUS MERCHANT.

THERE is a story (related) by Shekh S'adí to this effect: "I (once) met a merchant who had seven-and-a-half score camel-loads with him' and forty slaves as attendants. One night he took me to his dwelling² in the island of Ormuz,³ and all night I got no rest because of his senseless chattering.⁴ (At one time) he would say: 'I have got such

4 Lit., upon others.

5 Pakkhto Indicative Past.

6 Adjective used adverbially.

1 Very idiomatic.

2 This is the meaning of the Arabic word "hujra" in Persia, where the scene of this tale is laid; but in Afghanistan its meaning would be different. In both countries it refers to buildings with quadrangular court-yard and stables attached; but in the one these are usually private, in the other public or village property. Bellew describes the "hujra" in his work on Yusufzai, p. 202.

3 In the Persian Gulf.

4 Note idiom.

and such a store-house in Turkestan,⁵ and such and such goods in Hindústán, and I hold (showing it)⁶ this title-deed of such and such lands, and so and so is surety to me for such and such property.' At another moment he would say: 'I have a great desire (to see)⁴ Alexandria, because its climate is said to be very salubrious.' Then he would say: 'No, I won't go there, because one gets quite upset by the sea (voyage).' Then he would say: 'O S'adí, there is one journey I intend to make: if I effect⁴ it I hope to sit the rest of my life at home, and shall do no work.' I asked him: 'What journey is that? Mention it too that I may hear (what it is).'"

K. A., p. 113.

He replied: "I will import sulphur from Fárs⁷ to export to China, because it fetches a good price there; and I will take china plates from China to Turkey, because there they bring in a large profit; and from Turkey I will take silk piece-goods to Hindústán, because they say it is a paying trade in those parts;⁴ and from Hindústán I will take steel to Aleppo, as they fetch their full value there; and from Aleppo I will take glass to Arabia Felix, as it fetches a fair price there; and from thence I will take Arabian shawls to Fárs; after that I intend⁴ to give up trading."

"Now when he was exhausted and had not the strength left (to chatter) any more, he said to me: 'O S'adí, wilt not thou too tell us something⁸ about what thou hast seen and heard?'⁴ I replied: 'What can I tell thee about? Thou hast spoken at such length that thou hast not left me room to say anything.'"⁴

Thou hast perhaps not heard⁹ that a merchant once
From off his camel fell,¹⁰ and (with dying accents) groan'd:
'The hungry-eyed wealth-seeker will satiated be
Or with contentment, or in the silence¹¹ of the tomb.'

5 The country which extends from the Caspian Sea to the Thian Shan Mountains, containing the States of Bukhára, Khiva, and Kokan.

6 This is the force of the original Pakkhto.

7 A province of Persia.

8 Note idiom.

9 Pakkhto Indicative Probable Future.

10 Pakkhto Indicative Pluperfect.

11 Lit., earth. The lesson S'adí wished to convey to this worldly chatterer was that he would not be content and give up trading even after his profitable trip to Fárs.

THE FORTY-SEVENTH TALE.

THE TIGER AND THE JACKAL.

A TIGER dwelt in a certain forest (where) a she-monkey
K. A., p. 114. was also his companion.

One day the tiger was going somewhere on some business, so he said to the monkey :¹ "Sit here, and don't go anywhere until I return,² and also don't let any one into the house."

When the tiger had gone out³ a male jackal and a female jackal, with their cubs, happened to come by there. When they had looked at the place and wandered all over it, it appeared to them a very desirable spot, so they did not go any further.⁴ The monkey came up and said (to the male jackal): "My lad, thou hast settled⁵ down here, but this place belongs to the tiger. Now if he should come, it would be a bad look-out for thee."²

The jackal answered : "Go away and keep quiet ! this is my father's place, and was left to me as (part of) his estate. But let us⁶ suppose it is not so, still what business is it of thine ? Leave the gold and the goldsmith alone to settle their own affairs,⁷ (and attend thou to thy own)."

When the monkey heard this she was silent, and thought to herself : "What have I to do with him ? he must suffer the consequences of his own actions."²

The jackal's wife said to him : "Come, let us leave the place, because the tiger is a powerful beast, perhaps some trouble may befall (us)."

The jackal answered : "My wife, don't be alarmed : when he comes it will be time enough to think what course he should pursue."³

They were thus conversing when the tiger came. The
K. A., p. 115. monkey at once went out with all haste to meet
him,⁹ and told him all the above facts. When

1 Note the generic feminine, and vide Trumpp's Grammar, § 179 (2).

2 Note idiom.

3 Pakkhto Indicative Perfect.

4 Lit., remained in that place.

5 Pakkhto Indicative Past.

6 Or if we. In Pakkhto the conjunction "if" is frequently understood in conditional constructions.

7 Lit., the gold and the goldsmith can understand.

8 Sufficient unto the day is the evil thereof. Note idiom.

9 Vide Tale XXXV, Note 11.

the tiger heard it he thought awhile, and then said to the monkey: "It appears to me that this cannot be¹⁰ a jackal, it must be¹¹ some other horrid creature,¹² otherwise who is Mister Jackal, and how (dare he) sit¹² in my house?"

The monkey swore and protested, saying: "I myself have spoken to him; have I grown¹³ so stupid as not to recognize a jackal (when I see one)?"

The tiger replied: "Granted, but it does not appear credible that a jackal should act thus."

Meanwhile the jackal said to his wife: "(If) the tiger come near us make thy children¹⁴ cry, and then say (to me): 'They want fresh tiger's meat, and declare they won't eat stale meat.'" Directly the tiger came near them the she-jackal made her cubs whine; so the jackal said to her: "Why dost thou let¹⁵ the little ones cry?" She answered: "They want tiger's meat."

The jackal replied: "It was only yesterday that I killed¹⁶ an enormous tiger: has that meat been finished already? nonsense!"

She answered: "They want fresh meat; how canst thou expect them to eat stale meat?"¹⁷

The jackal said to the cubs: "Wait a bit: a great big tiger will come presently; I will kill him, and you shall then have fresh meat to eat."

When the tiger heard this he ran away from that place, and fled precipitately,¹⁸ and felt so downhearted¹⁹ that no wise could his mind set at ease. The monkey followed him, and said: "Thou dost not understand: he is fooling thee: come,

K. A., p. 116. let's go to him; don't be alarmed."

When the tiger went towards them the second time the female jackal again made her cubs cry, and the male said: "Be so good as to keep them quiet; that monkey, who is a great friend²⁰ of mine, has told me that he would without fail bring me a tiger to-day."

10 Note force of Indicative Present.

11 Note force of Indicative Future.

12 Very idiomatic.

13 Pakkhto Indicative Past. Lit., became I P

14 Lit., boys and girls. A very common idiom.

15 Note force of Ind. Present.

16 Pakkhto Ind. Pluperfect.

17 Note the idiom; it is a very common one.

18 The force of the conjunction of two verbs signifying flight. Vide Tale X, Note 24.

19 Note idiom.

20 For formation of this feminine, vide Trupp's Grammar, § 39 (1).

When the tiger heard³ this he forthwith gave³ the monkey
 K A., p. 116. a slap with his paw,²¹ and fled³ for fear straight
 before him, and went of in such haste²² that
 he never once²³ looked behind²⁴ him, and left the place undis-
 puted to the jackal.²⁵

THE FORTY-EIGHTH TALE.

THE TIGER, THE FOX, AND THE ASS.

A WISE man may once make a mistake, but he does not
 falter¹ in his resolves (once made), whilst the fool is repeated-
 ly making mistakes,² and even if he forms twenty resolutions
 breaks them.

For example: In a certain forest there was a tiger who
 was³ very old, and whose strength was³ less (than it had been),
 and whose day⁴ for prowling about had passed.⁵ So one day
 he said to a lean, scraggy she-fox: "O fox! thou hast for a
 long time eaten my leavings and odds and ends, and hast ex-
 perience many favours from me, and now thou seest that I
 am reduced to such a state that I cannot prowl after game;
 K. A., p. 117. thou oughtest, therefore, to go and bring me
 somehow, by hook or crook,⁶ an ox or an ass,
 or some other animal, and I will kill him here, and we shall
 both satisfy ourselves on him."⁷

The fox answered: "I'll go at once.⁸ Whatever I find⁹ I
 will at once bring to thee." She said this and set forth.

Perchance she came across an ass. When she saw the ass
 she accosted him respectfully from afar, and said to him:
 "What art thou doing wandering about in such an uninviting
 spot, where there is neither water nor grass, only stones and
 clods and nothing else to be seen?"¹⁰

21 Lit., with his open hand. 22 Lit., a fashion. 23 "Biva."

24 Here the adverb "wrusto" is employed, and not adjective "wrustai."

25 Vide Tale IV, Note 42.

1 Lit., does not return from.

2 Lit., is being mistaken. Note "khatā," a substantive, is used idiomatically as an adjective.

3 Lit., "became."

4 Lit., "time."

5 Pakkhto Ind. Past.

6 "Pa chal-wal sarah."

7 Vide Tale XLII, Note 2.

8 Very idiomatic, but very common.

9 Pakkhto Ind. Past.

10 Lit., found,

The ass replied : "I am resigned to my fate. I am content with whatever fortune God hath granted me :
 K. A., p. 117. this sort of life is probably¹¹ quite good enough for me, since God knows how many drawbacks attend luxury. My father has (often) related to me a tale to the effect that a certain baker had an ass which had become very lean, whilst its back was galled all over.¹² Now the king's head-groom was a friend of that baker's, and one day he said to him : 'Why is this donkey of thine so thin?' The other replied : 'It is all from want of food,¹³ nothing else.' The head-groom said to him : 'Bring thy ass (and) leave it in my stable : when it roams about (there) it will become as fat as heart could wish.' The baker gladly took his ass over at once to the stables and left him there. When the ass saw how the horses fared, how that each one was separately groomed,¹⁴ and his stall sprinkled¹⁴ with

K. A., p. 118. water, and received plenty of barley, bruised grain, and grass, at fixed¹⁵ hours, he wept piteously and complained bitterly, saying : 'O Pure God ! I am also one of thy creatures, and these too hast thou created : now this is their condition, whilst this is my state in life.' He was still addressing (God) and complaining, when all of a sudden a cry arose :³ 'Saddle the horses, (as) there is an engagement in such and such a place, and they must go forth to battle.' The horses were immediately got ready and went to the battle. When it was evening, and the horses returned from the fight, the wounded lay in every direction, whilst the farriers came, and, when the grooms had secured the horses' legs for them, caught hold of the horse's flesh with pincers, and kept cutting out flakes of flesh from them with knives and scissors, and extracting bullets from their wounds. When the ass saw this, he said : 'O God ! I thank thee for this sound frame of my own, and ask for no other blessing than my life.' Now since I heard¹⁶ this story from my father, from that day forth, however time passes, I take things quietly."

The fox said to him : "The same joke has been played on thee, as, for instance, on the man who was one day going along the road, and all of a sudden saw a decrepid fox who was lying down

K. A., p. 119. and could not stir from where she was. So the man

11 Note force of Ind. Future.

12 Lit., in various places.

13 Lit., hunger.

14 Note idiom.

15 Note force of repeated substantive.

16 Pakkhto Ind. Perfect.

reflected : ' Whence will she obtain food ? ' and accordingly sat watching her; himself concealed, thinking : ' To-day I'll sit¹⁷ watching her here, that I may learn how she fares.' When a little while had passed a tiger came, who had been a-hunting. He ate as much as he wanted,¹⁸ and the rest he pushed towards the fox. When the man saw this, he thought : ' One under any circumstances gets enough to sustain one;¹⁸ so why should I trouble myself (to work) ? ' Thereupon he went and took up his abode in a hill-cave. When two or three days had passed without his eating anything,¹⁹ he thought : ' I am still (pretty) strong, but hereafter I shall be weaker, so I ought now to take some care of myself.' Whilst he was going along a voice reached him from heaven : ' God hath given thee arms and legs, so be the tiger, and gain (a living) that others may derive food from thee, and not the fox to watch for other's leavings.'"¹⁴

The ass replied : " I heard a story to one effect on this subject whilst thou hast related⁹ to me one to another : now the real truth is as follows : A certain man saw in the traditions of the Prophet²⁰ that a man will be provided for (by God) wherever he may be ; so he thought : ' I will just go and put this saying to the test, and (see) how it will turn out.' So he settled down near some mountains in a desert place, off the road and removed from other habitation. A caravan had

happened to lose its way and came across him. K. A., p. 120. When the men of the caravan saw him, they said : ' Alas ! alas ! this unhappy wretch of a traveller has wandered out of his course and has nearly died of hunger. Be quick and bring some bread or rice to give him :²¹ there is still some hope of his getting over it.'"¹⁴ When they had brought some food for him he shut his mouth fast against them, and although they did their utmost he would not open from excessive weakness. Now there was an elderly man amongst them, who said : ' We will arrange to extract some two or three of this man's teeth, because if he were to die it would be a pity, but if he has no teeth it does not (so much) matter.' They all approved of this, and at once extracted his teeth and crumbled up some bread in soup and gave it to

17 Note English idiomatic Indicative Future translation of Pakkhto Indicative Present.

18 Lit., his daily food anyhow reaches one.

19 Lit., two or three days had passed fasting over him.

20 " Hadis."

21 Lit., "that we may give him."

him to drink in small quantities. Then the man soliloquized thus : ' His fate befalls a man wherever he is : so why dost thou remain lying here, inasmuch as thou hast both lost thy teeth, and hast also kept⁹ other people away from their work ? ' ²² On this he sat up."

K. A., p. 120.

The fox said to him : " Blockhead ! What long drawn-out tales are these which thou hast been telling ? Thou hast not the courage of a lizard, and yet thou challengest dragons to combat.²³ Dolt ! thou should'st only stretch thy legs the length of thy sheet.²⁴ What like art thou ? and what is thy courage in comparison with that of the individuals above referred to ? "

In short, when various arguments had passed between them, the fox at length said to him : " O ignorant beast ! thy own enemy ! why dost thou torture thyself with these hardships ? Canst thou not accompany me just a few steps ? for the fact is that in the place (whither I am going) the grass reaches up to one's waist, whilst in the other herbage there even camels get concealed, and in every direction beautifully cold,²⁵ deliciously sweet,²⁵ and brightly sparkling²⁵ water flows. Every animal that goes there becomes as fat as possible, and lucky is any animal to get there (I say !)"

K. A., p. 121.

Undoubtedly this ass was a senseless dolt,
(Aye !) the most²⁶ insensate blockhead in the world.
Otherwise thus would he have Reynard answered straight :
" All this thy tale to me doth most clearly false appear,
Since thy ribs and all thy bones are staring²⁷ (through thy skin).
This scraggy form of thine doth also witness bear
That thy speech throughout is nought but (trump'd-up) lies.
Thus unto a camel once spake a man : ' Good friend ! ²⁸
Whence comest thou ? ' Quoth he, ' (Fresh) from the Turkish Bath ' ;
' In very truth,' said he, ' do thy dust-stain'd²⁹ knees
Illustrate thy saying to be (wholly) true."
O Ahmad ! had the ass but learned up this reply,
How could so great trouble e'er have him o'erta'en ?

When the ass heard the words of the fox, although he had previously³⁰ prepared counter-arguments, still, at the mention of good food and beautiful scenery, his curiosity was aroused, and he believed the fox's story, and said to him : " Come along then, should not we be

K. A., p. 122.

²² Vide Tale I, Note 13.

²³ Lit., holdest up thy finger to.

²⁴ Anglice : cut your coat according to your cloth.

²⁵ Note force of the repeated adjectives.

²⁶ Superlative degree expressed by "loe." Vide Trumpp's Grammar, § 93, p. 121.

²⁷ Lit., are visible.

²⁸ Lit., O one with a propitious name.

²⁹ Because it sits down on them to rest or be laden. "Shperah" is also frequently in colloquial Pakkhto used as equivalent to the English expression "hideous," "cursed."

³⁰ Note force of the repeated adjective.

starting that we may see the place which thou praisest so much?"

They thereon started at once: the fox being³¹ in front and the

ass behind him, and (thus) reached the forest.

K. A., p. 122. When the tiger from afar espied the ass, through hunger he did not allow him to come near, nor did he wait patiently, but from a distance made a rush at him. But when the ass, a long way off, saw the tiger, he at once ran back³² and sped precipitately over hill and dale, through ravines and along precipices, and thus saved his life.

The fox was greatly enraged with the tiger, and reproached him, saying: "I brought him here with much difficulty, and yet thou couldst not wait sufficiently long to let him come³³ close."

The tiger replied: "I have certainly acted³⁴ wrongly; but now what is to be done? This ass will surely not again fall into our clutches."

The fox answered him: "I will again bring this identical ass. But be not thou in a hurry till he gets close to thee, and then attack him."

The tiger replied: "I understand³⁴ perfectly³⁵ now, but I don't think that he will come with thee again."

The fox replied: "I engage to bring him, but be thou careful."

After this she again went after him. Now when she reached

K. A., p. 123. the ass, he said to her: "Wretch! what harm

had I done thee that thou shouldst have led³⁶ me into danger? It was God's providence which preserved me; otherwise when I saw how matters stood I washed my hands³⁷ of life, and abandoned all hope for myself."⁴¹

The fox answered: "I was wrong in the first instance not to warn thee. Some one made an image out of sport, so that when a stranger came³⁸ he might fancy³⁸ that it was³⁹ a tiger; whilst it was (really) nothing of the kind. But (this matter) escaped⁴⁰ my memory, so I did not tell thee before."⁴¹

31 Pakkhto Ind. Present.

32 An instance of an inflected adverb, vide Trumpp's Grammar, 173.

33 Lit., that he might have come close (Subj. Past).

34 Pakkhto Ind. Past.

35 Adjective used adverbially.

36 Pakkhto Ind. Pluperfect.

37 "Lās" is here used as a collective noun. Vide Trumpp's Grammar, page 350 (note).

38 Pakkhto Subj. Present.

39 Pakkhto oratio directa.

40 Feminine gender: "dā-khabara" being understood.

41 Pakkhto adjective used adverbially.

The ass answered: "Be quiet, thou treacherous beast! traitress! wretch! I fell⁴² into such danger⁴³ (with thee just now) that if a young man had fallen into it he would (undoubtedly) have become an old one through fright. Now I distinctly saw with my own eyes, and recognized that it was a tiger, yet thou still tellest me that it was no tiger but an image set up in jest."

The fox replied: "What can I do since none of thy race have any wisdom? and even if it were not so, how can it be right for thee to entertain such ideas, and so unreasonably⁴⁵ to suspect thy friends? Now if thou couldst but understand, it *really* was not a tiger nor anything else. However, if it had been in very truth⁴⁶ a tiger, still thou shouldest not have been angry with *me*."

In short, although the ass did his utmost, still the fox gave him thoroughly⁴⁵ conclusive replies to every objection. When the ass was left without an argument, and hunger also had overpowered him, the fox, by various pretexts and devices, got him to go along with him. When they reached the tiger's den⁴⁷ the tiger remained concealed,⁴⁸ and would⁴⁹ not have anything to say to them till he felt convinced that the ass could⁵⁰ not escape. He then made a sudden spring at him, held him fast and broke his neck. After killing him the tiger said to the fox: "Do thou stay here and keep watch, while I go and get a drink of water."

When the tiger had gone to the water the fox at once set to work,⁵¹ and speedily ripped open⁵² the ass's belly, plucked out its heart, and ate it up quickly. Next he licked his chops,⁵³ cleaned his paws (and) sat down. When the tiger returned from the stream he felt a desire (to eat), so he (thought:) "I first of all extract this ass's heart and eat it: the rest can be disposed of⁵⁴ at my leisure."

When he searched he could find⁵¹ no heart inside it, so he said: "O fox: this ass has no heart."

She replied: "Yes, Sir! probably not."

42 Pakkhto Ind. Pluperfect.

43 Lit., state.

44 Note idiom.

45 Note force of repeated adjective.

46 Pakkhto adjective used adverbially.

47 Lit., "place."

48 Pakkhto Indicative Pluperfect.

49 Pakkhto Indicative Imperfect.

50 Pakkhto Indicative Future.

51 Pakkhto Indicative Past.

The tiger answered: "How can it be possible that the ass
K. A., p. 124. should be here and yet not have a heart?"

The fox replied: "There is nothing astonishing in his
K. A., p. 125. not having a heart; the wonder would have been
if he had had a heart and had come here a
second time. He surely had no heart, and therefore he came
and thou killedst him."

The tiger remarked: "Thou art (undoubtedly) right."¹⁴

THE FORTY-NINTH TALE.

THE KING AND THE THREE CHURLS.

A CHURL does not desire to benefit (even) himself, so how is he likely to be well-intentioned towards others?

For example: Certain three men met together on a road, so they asked one another, "Why and wherefore he had left his home?"

One said: "In my neighbourhood are several¹ handsome youths, and when I see their clothes, turbans, coats, lungis,* shoes, and the rest of their apparel, I cannot look at them (with patience); therefore I prefer to leave my country."

The second said: "The same² is also my case and my reason."

The third said: "You are both partners in my grievance, and we have all three the same reason (for travelling)."

When it became clear that they were all three similarly situated they set out together. As they were going along the road they picked up a purse. On this they all three sat down, and said: "Come and let us divide this money here and return home."

But each one, through jealousy, would not on any account
K. A., p. 126. allow his companions to take their shares. They
could neither decide to divide it at once

¹ Note force of repetition of adjective.

² Vide Tale II, Note 12.

³ "Padzâe."

* Vide Note *, page 54.

nor could they leave it where they had found it⁴ and go on.
 K. A., p. 126. So a whole night and a whole day they sat
 there hungry and thirsty, without sleep and
 without food, and were at their wit's end what to do.⁴

Perchance the king of the country, together with his nobles and ministers, came to that place. When he saw them, he asked : "Who are you, and what are you doing here?"

They told him their story, saying : "We came⁵ here in such and such a way, and such and such an adventure has befallen us. Now we wanted some one to come and settle our dispute."

The king replied : "Do you each in turn tell me truly about his churlishness that I may understand the case and pass a suitable order."

The first said : "My desire is to do no one a kindness, and to make no one happy."⁶

The second said : "Thou verily art a most benevolent man, and art not at all spiteful. Now my malevolence is such that when any one does another a kindness, I feel miserable for several days."

The third said : "You both are perfect saints, and your hearts are free from all malignity. Now my churlishness is such that I desire that no one should even do me myself a kindness, so that the very name of kindness and obligation may be obliterated from the world."

When the king heard these speeches, he, for very astonishment, kept on biting his fingers, and did not
 K. A., p. 127. know what to make of it.⁷ When a long time had passed, he decreed the following with reference to the first : "Banish him and take from him all the property he possesses. Since he does not desire to do another a kindness, no consideration should be shown to him." And regarding the second, he ordered thus : "Put him to death, because when people confer benefits on one another he is the more distressed ; now death is better for him than a life of melancholy."⁷ And regarding the third, he said : "Rub him over with pitch, and put him in the sun that he may die in torture."

4 Lit., "they could not understand misery or welfare.

5 Pakkhto Indicative Pluperfect.

6 Note how "ma" is employed with the Optative Imperfect, and vide Trumpp's Grammar, § 171, p. 274.

7 Lit., was swinging the swing of thought.

He dealt with all three as became their respective evil
 K. A., p. 127. intentions, and had his orders carried out on the
 spot.

EPILOGUE.

EVERY moment in every age language essential is :
 Throughout the universe most indispensable is it.

Language maketh foreigners with each other acquaint :¹
 (Forsooth) peoples (most) distant doth speech² together bring.

When in a speaker's mouth words of eloquence abound³
 (In crowds) like (summer) flies doth the mob around him buzz.

Not so much I ween will the hero's sword avail
 As the (fluent) tongue whose charms can none gainsay.

By means of the tongue weighty matters are discuss'd :
 (Aye) affairs of State are decided by its means.

Be there scribe, or paper, (aye) or be there pen,
 Ever are they all the servants of the tongue.

Amongst the birds (of heaven) the parrot is most esteemed,
 Because it words of eloquence most fluently doth speak.

Still two essentials are most requisite in the tongue :
 Most highly essential are they both (I trow);

First, that it should both fluently and correctly speak :
 That its words may be (flawless) like to pearls.

Next, that none should (ever) use his tongue amiss :
 Ever should it be correctly balanced like to scales.

A foul abusive tongue is a sore evil to a man :
 Whilst kind words are like a fortress him around.

Every mortal who to manliness lays claim
 Should in many tongues instruct himself (betimes).

A man all his desire with a single language cannot gain :
 Although (he) be most wise, he will not comprehend (a foreigner) at all.

If (in a foreign land) he rule, he can nowise justice do :
 Howsoever wise he be, not a pupil can he teach.

1 Lit., " words make the unacquainted acquaint,"

2 Lit., " words."

3 Lit., " stray about."

When upon his travels, like the (painted) picture on the wall,
Speechless must he stand, powerless, and at a loss.

The more on this account that the Pakkhto tongue to know
Hath at the present time been most essential deem'd,
Hath Ahmad made its study⁴ so simple and (so clear)
That it all can comprehend, be the high or low.

⁴ Lit., the language.

THE HISTORY OF
SULTAN MAHMUD GHAZNAWI,
TRANSLATED INTO
PAKKHTO,
BY
MAULAVI AHMAD,
FROM
THE HISTORY OF FARISHTA.

Land of the Sun ! what foot invades
Thy Pagods and thy Pillar'd shades ;
Thy Cavern Shrines and Idol stones ;
Thy Monarchs and their thousand thrones ?
'T is he of Gazna—fierce in wrath ;
He comes, and India's diadems
Lie scatter'd in his ruinous path. —

(Moore: Paradise and the Peri)

THE HISTORY OF SULTAN MAHMUD GHAZNAWI.

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THE HISTORY OF SULTAN MAHMUD, GHAZNAWI.

[The author of the original Persian History was Mohammad Kásim, better known as Farishtá. He was born at Astarábád, circiter A. D. 1580. When but nine or ten years of age he went with his father to the Court of the King of Ahmadnagar in the Dekkan, and thence, circiter A.D. 1595, with the famous Chand Saltána, to Bijapúr. It was there that he wrote his famous history "Gulshan-i-Ibrahímí" (an extract from which is here translated into Pakkhto), and died, circiter A.D. 1610, at the early age of thirty years.]

The compilers of history have recorded with auspicious
Introduction. pens on the pages of their works that Sultán
K. A., p. 131. Mahmúd Ghaznawí was a king who had the good
fortune to be successful both in religious and secular matters.
Moreover, the fame of his equity and justice was disseminated
in every quarter.

In the prosecution of his religious wars he planted¹ the
standards of Islám in many countries and exterminated
many tyrants.

¹ Pakkhto Indicative Pluperfect.

When he went forth to war you would have thought that it was some torrent which was flowing unchecked over hill and dale.

K. A., p. 131.

Again, when he sat² upon his throne one would imagine that he was no other than the sun, whose light shines on high and low.

Genius had he and power (aye) and fortune good,
For all these reasons was he worthy of his Crown and throne.

However, in some³ books it has been observed⁴ that this king was very avaricious, but the imputation of avarice appears to be an unjust one against this illustrious monarch, because the sub⁵ of so many countries, and the patronage of men of letters and poets⁶ cannot be effected without expenditure of money and the bestowing of presents.

K. A., p. 132.

Was Sultán
Mahmúd a miser?

Now it is a notorious fact that, excluding fixed pensions, he used to give away four lakhs of rupees to deserving people, and do various kindnesses, and confer benefits on every one.

I would here remark⁶ that if the two following actions be the cause of this imputation against the king, they probably are—first, insulting the feelings of the poet Fardáosí;⁷ second, in his later years robbing the people of their wealth.

They say that in his personal appearance the king was not handsome; one day he looked at himself in the glass; his face struck him as being ugly, so he said to a minister: "People say that a glance at the face of a king makes a man's eyesight more keen. Now my appearance is such that at sight of it a man's heart becomes disgusted."

Personal appearance of the
Sultán.

2 Pakkhto Indicative Habitual Past.

3 Note B'ázai here is uninflected. Vide Trumpp's Grammar, § 113 (5)

4 Lit: seen.

5 Lit: the causing learned men and poets to sit in his assembly.

6 "Hán."

7 Fardáosí of Tás (Mashad). Mahmúd Ghaznaví held out rewards to any one who would embody in an historical poem the achievements of the kings and heroes of Irán previous to the Moslam conquest. Fardáosí achieved this task in his Sháh Námah, a remarkable feature of which is its fondness for ancient Irání words, and its studious rejection of Arabic. When the whole was concluded after 30 years' labor, as Fardáosí himself assures us, the reward was entirely disproportioned to the greatness of the work. Fardáosí rejected what was offered, and withdrew to his native city. Mahmúd subsequently sent an ample remuneration. But his bounty came too late. The treasure entered one door of Fardáosí's house as his bier was borne out of another.—*Elphinstone's India*.

The minister replied : " What necessity is there for you to beautify your person? To render your manners gracious is more becoming, so that every one may become devoted to you."

This reply pleased the king much, and he acted on it ; indeed in well-doing he attained to such a degree of excellence that he surpassed all his predecessors.

The father of the king was the Amír Sabaktagín, and his mother was the daughter of a chief of Zábalistán.⁸ On this account he is called Zábálí, as the poet Fardáosí has related in his praise :—

Sultán Mahmúd, Zábálí, is so vast an ocean
That nowhere hath any one discovered its shore ;
His pearls, however, have not been secured by me,
None the less is he an ocean, my fate alone I blame.

On the eve of the 'Aáshúra,⁹ in the year 357 H.,¹⁰ he was born.¹¹ Moreover, Jarjání has recorded in his work, " Minhaj-us-Saráj," that the fortune of Sultán Mahmúd was equal to the fortune of the Lord of the Sect of Islám.

A short time before his birth Amír Sabaktagín saw¹² in a dream that from his heart a gigantic tree arose under whose shade the whole world could be comprised. When he awoke from his sleep he was still thinking over its meaning, when all of a sudden some one announced to him the good news and said to him : " Good luck to thee, thou hast a son." Amír Sabaktagín was highly delighted, and, because of his propitious dream, he gave his son the name Mahmúd,¹³ and looked forward to his attaining fame and renown.

Afterwards, after a short time, the tree of his renown threw out such a shade that many people sat beneath it, as these lines of Fardáosí attest :—

In the reign of Sultán Mahmúd, Gházi,
The lamb and the wolf drink water at the same spot.
When the infant is newly born from its mother
In its cradle it lisps the name of Mahmúd.

8 Modern Sístán.

9 The 10th day of the month of Muharram : a sacred day amongst Súnís.

10 A. D. 968.

11 Pakkhto Indicative Perfect.

12 Note that the plural is employed, and vide Trumpp's rule (Grammar § 125 (2) ; § 143, p. 212, 213 ; § 156) as to those verbs which denote plurality of action, and are accordingly so conjugated in the Past Tenses.

13 "The laudable."

About this same time, by the order of Amír Sabaktagín, he destroyed the temple of the Hindús, which was situated on the bank of the River Sodra,¹⁴ and made his fame equal to the fame of the Lord of our Faith.

K. A., p. 134.
Destroys a Hindú
temple on the
River Chanáb.

In the first year of his reign,¹⁵ in Sístán, a mine of gold, in the form of a tree, sprung out of the earth, and, however far one dug, pure gold would issue from it. It was three yards in circumference.¹⁶ Afterwards in the time of Sultán Mas'aúd¹⁷ it was destroyed by an earthquake.

Ascends the
throne of Ghazni,
A. D. 997.

When the Sultán had brought his expedition against his brother¹⁸ to a conclusion, he proceeded towards Balkh.

Now because the governorship of Khurásán, which was his [*i.e.*, the Sultán's] office, had been given to one Baktwazan,¹⁹ he sent an envoy to Bukhára to Amír Mansúr,²⁰ and disclosed to him his dissatisfaction.

Embassy to Bu-
khára, A. D. 998.

He replied: "I have given the governments of Balkh, Tarmaz,²¹ and Hirat to you, but Baktwazan is a loyal man, it is not becoming to relieve him from office without cause."

The Sultán on this sent Ab-ul-Hassan, of Jammu, together with many presents, to Bukhára, and said to Amír Mansúr: "I hope that you will not foul the spring of friendship and amity with the earth and litter of indifference, and will not refuse to pay the claims which I and my father²² had on your kindness,²³ lest the cable of friendship be snapt, and the foundations of loyalty be undermined."²⁴

Second embassy
to Bukhára.

K. A., p. 135.
The Amír of
Bukhára and the
governor of Khu-
rásán allied
against the Sul-
tán, A. D. 999.

When Ab-ul-Hassan, of Jammu, arrived at Bukhára, Amír Mansúr determined to employ²⁵ him as a minister of his own, so he gave no reply to the messages of the Sultán.

14 Modern Chanáb. In the Pakkhto text "abo" is an erratum for "aobo."

15 A.D. 997.

16 Note the idiom; also the apposition of the noun of measure. Vide Trumpp's Grammar, § 181, (1).

17 Son of Sultán Mahmúd. He reigned at Ghazni A.D. 1030—1040.

18 Ism'aíl, who disputed his succession.

19 The grand chamberlain of the Amír of Bukhára.

20 The 9th Sámání; he reigned A.D. 997—999.

21 Formerly the principal ferry on the upper Oxus. It is now supplanted by those of Kilif and Khwája Sáláh.

22 Sabaktagín, who had been the most devoted feudatory and mainstay of the tottering dynasty of the Sámánís in Bukhára. (Vamberg's Bukhára).

23 Lit: which were incumbent on you.

24 Lit: subside.

25 Note idiom.

Meanwhile Sultán Mahmúd proceeded in the direction of Níshápúr.²⁶ Now when Baktwazan perceived his design he went in the opposite direction, and sent a report of his position to Bukhára.

Amír Mansúr was puffed up with the pride, inexperience, and self-sufficiency of youth, so he collected an army and set out for Khurásán, and made forced marches to Sarakhs.²⁷

Although the Sultán was well aware that Amír Mansúr could not cope with him,²⁸ still he feared the imputation and dishonor of disloyalty, so he evacuated Níshápúr for him and marched to Murgháb.

Without any warning Baktwazan, on the advice of Fáík, was guilty of treachery; he seized Amír Mansúr, applied the needle to his eyes, and blinded him. He next set his younger brother, who bore the name of 'Abd-ul-Malak, on the throne, whilst he himself, for fear of the Sultán, fled to Merú. The Sultán pursued him and reached Merú.

Baktwazan and Fáík adopted a foolish policy and joined battle with the Sultán in the open country, but fate awarded victory to the Sultán. Fáík took 'Abd-ul-Malak along with him to Bukhára, whilst Baktwazan fled to Níshápúr, and some time after returned to Bukhára to reassemble his routed forces.

About this time Fáík fell ill and died; whilst Ilak Khán²⁹ marched from Káshghar on Bukhára, and put 'Abd-ul-Malak, together with his adherents, to death, and exterminated them. Thus the power of the dynasty of Sámán, which had lasted one hundred and twenty-eight years, came to an end.³⁰

Meanwhile Sultán Mahmúd was engaged in the government of Balkh and Khurásán. As soon as the fame of his rule

26 It was situated 14 miles north of the modern town; its ruins are still visible. (Bellev's Indus and Tigris.)

27 Sarakhs is now a Turkoman settlement E. of Mashad.

28 The oratio directa would in the Pakkhto be in my opinion the more correct construction here, i. e., "dzmá sarah" for "da dah sarah."

29 The Khán of the Uigar tribes, which occupied the country from the modern Kánsú, a province of China, to the eastern frontier of Kokán. (Vambery's Bukhára.)

30 'Abd-ul-Malak Sámání was deposed A.D. 999. Farishta accordingly dates the Sámání rule in Trans-Oxania from A.D. 871, when the city of Bukhára first fell under their rule. (Vambery's Bukhára.)

reached the various quarters of the globe, the Khalífa of Baghdád, who was known as Al-Kádir-ul-Billah, K. A., p. 136. 'Abási, sent a robe of honor of great value, such as no king had ever sent to another, to the Sultán.³¹

After this in the year 390 H.,³² in the month of Míána,³³ he proceeded from Balkh to Hirát, and from Hirát came into Sístán, and made Haníf-ibn-Ahmad³⁵ the ruler of that district, tributary; thereafter he reached Ghazní.

Sístán tributary to Ghazní, A.D. 1000.

He also about this time made an expedition against Hindústán, where he captured several forts³⁵ and then returned. In such fashion did he spread the bed of justice throughout the wide world, that love for him was excited in the breasts of all.³⁶

First expedition to Hindústán, A.D. 1000.

Meanwhile, after Ilak Khán had at one blow cleared Trans-Oxania of the descendants of Sámán, he sent a letter to the Sultán (giving an account) of his conquest and the success (of his arms), and congratulated him on his accession to the government of Khurásán. On this account a firm alliance was established between the two kings.

Embassy of the Sultán to 'Ilak Khán, Amír of Trans-Oxania, soliciting his daughter in marriage.

Next Sultán Mahmúd sent Ab-ul-Táib, whose surname was Sahal, the son of Sulimán M'alúki, and who was Imám of the Hadis (or Sacred Traditions), as an Envoy to Ilak Khán to solicit one of his Princesses in marriage.

He sent along with him various descriptions of supplies, valuable rubies, necklaces of pearls, eggs made of ambergris, gold and silver vessels filled with perfumes,³⁷ and camphor and other presents from Hindústán, together with wood-aloe-shrubs, scimitars with watered blades, war-elephants, so equipped and caparisoned

K. A., p. 137.

31 He also at the same time bestowed on him the title of Yamín-ud-Daolat, or the Right Hand of the Empire. (Kitáb-i-Yamání).

32 A. D. 1000.

33 Zil-K'ada, called Míána by the Patháns, because it comes "between" the two 'Ids, the 'Id-ul-Fitr ("wrúkaí Akhtar"), and the 'Id-ul-Azhá ("loé Akhtar").

34 Alias Khalaf-ibn-Ahmad according to the Kitáb-i-Yamání. He was a Safári and his independence had been tolerated in Sístán after the fall of the Safári dynasty in A. D. 901.—Elphinstone's India; Malcolm's Persia.

35 Note that "kil'a" is, though a foreign noun, contrary to the general rule, feminine. Vide Trumpp's Grammar, § 9 (3).

36 An instance of "har-tsok," being used as a Plural Pronoun.

37 "Khushbúí." This is a noteworthy instance of a Persian adjective being, on importation into the Pakkhto language, converted into a substantive.

K. A., p. 137. that the eyes of the spectator became dazed at the sight of them, and ambling steeds with saddles of gold.³⁸

When Imám Ab-ul-Táib arrived in Turkeistán, the people of that country, who had for the most part become Mussalmáns in the reign of Ilak Khán, paid him great reverence, honor, and homage. Now he was detained in Organd³⁹ until Ilak Khán accorded him an audience. After this he conveyed to the presence of his sovereign the pearl,⁴⁰ in search of which he had been deputed as pearl-diver to the sea of Turkeistán, together with costly⁴¹ fabrics of that country, crimson and white silk goods, slave girls from Khitá,⁴² fair damsels from Khutan,⁴³ ermine and sable-furs and other presents.

After that for a long time the friendship and alliance between the Sultán and Ilak Khán grew warmer⁴⁴ until, through the influence of the evil eye of Time and the intrigues of intriguers, their friendship and alliance turned into enmity and hate, as, please God, will be related a little further on.

Meanwhile Sultán Mahmúd, because he had said⁴⁵ that directly he had leisure from affairs of state he would make frequent expeditions⁴⁶ against Hindústán and wage a religious war there, in the month of Wrúkai Akhtar,⁴⁷ in the year 391 H.,⁴⁸ set out from Ghazní to Hindústán, and arrived at Pesháwar with 10,000 horse.⁴⁹ Now Jaipál, with 12,000 horse, 30,000 foot,⁵⁰ and 300 elephants, came and prepared to engage him. On Monday the 8th day of the month of Hasan-Hussain,⁵¹ in the year 391 H.,⁵² they joined battle. Sultán Mahmúd showed much personal bravery; fate award-

Battle of Pesháwar.

Defeat of Jaipál, Rájah of Gandhára.

38 Note the nominative absolute.

39 Ozkand, then a town, now a village in the neighbourhood of Margholán, in Kokán. (Vambéry's Bukhára.)

40 i.e., the Princess.

41 Remark non-inflection of adjective, and vide Trumpp's Grammar, § 213 (1).

42 Cathay, in China. 43 A city of Eastern Turkeistán.

44 Note the verb is in the masculine plural, and vide Trumpp's Grammar, § 213 (1).

45 Lit: on account of this fact that he had said. The verb here is used without a governed nominative; it does not in any way agree with "Khabara" which is feminine singular, whilst the verb is masculine plural.

46 Note the idiom.

47 Or Shawál. The first day of the month is the festival of the 'Id-ul-Fitr hence the Pakkhto name of this month. 48 A.D. 1001.

49 Note the shortening of the Radical "á" in the plural, and vide Trumpp's Grammar, § 63 (y).

50 Note the retention in the inflected plural of the letter "h" by this noun, which is of foreign origin, and vide Trumpp's Grammar, § 63 (e), p. 82.

51 Muharram: the month of the martyrdom of Hassan and Hussain.

52 The 27th of November A. D. 1001.

ed him the victory, and he became famous as Gházi. He led Jaipál, together with fifteen others, of whom some were his sons and others his relatives, into captivity. Moreover, he put to death 5,000 Hindús, and carried off much plunder. He also took from the neck of his prisoners 16 necklaces, which species of necklace they in the Hindú tongue call "málá." Now people calculated the value of each necklace at one lakh and eight thousand pieces of gold.

After this the Sultán marched from Pesháwar to Pahinda,⁵³ and reduced the country to subjection.

Directly it was⁵⁴ the season of spring, he granted Jaipál and the other captives an amnesty after they had agreed to pay tribute, and released them from prison. He also put to death several Patháns of high rank, whilst he made others his servants and took them with him to Ghazní.

The following is a custom of the Hindús (*viz.*) that every Rájah who is twice defeated or taken prisoner by the Mussalmáns is not again accounted fit to rule; his guilt cannot be expiated, except by fire. On this account Jaipál made his son, whose name⁵⁵ was Anandpál, king, and hurled himself into the funeral pyre⁵⁶ and sacrificed⁵⁷ himself.

Sultán Mahmúd, in the month of Hassan-Hussain⁵⁸ in the year 393 H.,⁵⁹ went a second time to Sístán, and on this occasion brought Haníf⁶⁰ to Ghazní.

53 Farishta has Bithanda. Cunningham (volume II, p. 93) adds that Nizám-ud-dín, author of the *Tabakát-i-Akbari*, calls it Hind, which he identifies with the modern Hund in Yusafzai. It was the capital of the ancient Scythic kingdom of Gandhára, of Pesháwar, to which Jaipál's ancestors had succeeded, A. D. 900. Elphinstone (*History of India*, p. 326) erroneously confounds this place with Batinda beyond the Sutlej (Vide also Note 95).

54 Pakkhto: "became."

55 Náma; this meaning. Although it is a common one, is not given against the word in any Pakkhto Dictionary.

56 Lit: cast himself into the fire.

57 Lit: burnt; an instance of "sedzal" being used transitively; it is usually so intransitively. Jaipál had been "twice defeated," once by Amír Sabaktagín (father of the Sultán) in Lughmán A. D. 978, and again by Mahmúd.

58 Muharram.

59 A. D. 1003.

60 Vide Note 34. He was sent to Jurján and thence to Jurdín, where he died A. D. 1008.

A desire (to invade) Hindústán was next excited in his breast. In the year 395 H.⁶¹ he set forth in the direction of the city which is called Bhatána.⁶² Now when he had passed through the territory of Multán he encamped there. Now the citadel of this city was so lofty that the eagle⁶³ had never been able to arrive at its summit, and surrounding it was so (deep a) moat that the eye of the most sharp-sighted could not reach to its bottom.

The name of the Rájah of this place was Báji Ráo. Because of his numerous troops and elephants he was so insolent that he would⁶⁴ neither pay any respect to the nobles of Amír Sabaktagín, nor would he own himself tributary to Jaipál.

As soon as Sultán Mahmúd brought out a force to subdue him, the one⁶⁵ massed his troops, whilst the other⁶⁶ deployed his lines of battle in front of the army of Islám. The two armies contended together for three days; but the Mussalmáns appeared to the Sultán to be losing heart, so on the fourth day he issued⁶⁷ an order saying: "To-day there shall be a decisive⁶⁸ battle; the veteran and recruit,⁶⁹ the servants and the camp-followers, should all equip themselves that they may be present in the field to combat for their creed."⁷⁰

Now when Rájah Báji Ráo became acquainted with this plan, he went to his idol-temple and fell prostrate⁷¹ before the idols, and besought them for aid. Next he, by threats and with great noise, drove the Hindús out of the city; they accordingly posted themselves on the field of battle.

Thereon the pride⁷² of Islám clapped their hands to their sabres and lances, and made a simultaneous attack on the infidels. From the hour of the morning meal till the decline

61 1004 A. D.

62 Or Bhatía, south of Multán, on the River Indus.

63 Lit; vulture-bird.

64 Note force of Ind. Imperfect.

65 Note force of the remote demonstrative referring to Mahmúd.

66 Note force of the proximate demonstrative referring to Báji Ráo. Mahmúd fought in column, Báji Ráo in line.

67 Note idiom.

68 Lit: royal.

69 Lit: the old man and the youth.

70 Lit: for a Ghazá.

71 "Naskor" is here very idiomatically used; it means usually "up-side-down."

72 Lit: nobles.

of the sun they fought together. On every side the dead were piled⁷³ in heaps, whilst the blood flowed in streams; still signs of wavering were not visible on either side.

K. A., p. 140.

At this crisis the Sultán held up his hands in the presence of the Merciful God, and solicited the intercession of the Prophet,⁷⁴—peace be on him! Next he himself led an attack on the centre of the army of the infidels and broke it.

After this he blockaded Bájí Ráo, and gave orders to fill in the moat.⁷⁵ Directly he had almost choked up the moat with stones, clods, thorns, and shrubs, Bájí Ráo became panic-stricken, left his army to fight, and, together with a few picked men, came down out of the citadel, and fled to one of the forests on the bank of the Indus.

When the Sultán was informed of this he sent a force of picked⁷⁶ men after him, who surrounded him to the forest. When Bájí Ráo could find no way of escape, he hastily drew forth his dagger from his waist belt, and with great force plunged it into his breast. The devoted soldiers of Islam⁷⁷ came upon him, and cut off his head and sent it to the Sultán. Next with the sword they, without mercy, sent the heads of his companions flying⁷⁸ to the earth, and committed great slaughter. Eighty elephants and slaves⁷⁹ and much plunder and property fell into their hands; whilst the city, together with the outlying districts, submitted to the rule of the Sultán. He, with victory and conquest, marched back to Ghazní.

K. A., p. 41.

After this, in the year 396 H.⁸⁰ the Sultán resolved to reduce Multán, and issued the following proclamation (accordingly) to the generals of his army: "Shekh Hamid,⁸¹ Lodi, the former governor of Multán, was always most loyal to Amír Sabaktagín, and never hesitated to do him service; however, after him his grandson, Ab-ul-Fatah, who was sur-

Fourth expedition to Hindústán, A.D. 1005. Disaffection of the governor of Multán.

⁷³ Lit: stood.

⁷⁴ Lit: called on the pure soul of the Prophet to favor him.

⁷⁵ Note that the infinitive here, being inflected in the genitive, governs a genitive. Vide Trumpp's Grammar, § 190 (b). The reader will frequently come across this construction.

⁷⁶ Lit: brave.

⁷⁷ Lit: the Gházís.

⁷⁸ Lit: upside-down.

⁷⁹ Note the irregular plural, and vide Trumpp's Grammar, § 43 (2), page 64.

⁸⁰ 1005 A. D.

⁸¹ He was a Hindú who abjured his original faith for the cession of the Provinces of Lughmán and Multán after Sabaktagín's victory over Jaipál A.D. 978.

named Dáúd (the son of Nasír, the son of Shekh Hamíd) and was a heretic,⁸² at first conducted himself like his father and grand father, and considered himself amongst the tributaries of the Sultán; but whilst the armies of the king were engaged at Bhatána, he indulged in⁸³ disloyal speeches, and proceeded to deeds of sedition.⁸⁴

That year the Sultán, in pursuance of a preconceived⁸⁵ plan, had taken no notice of him and said nothing, but the next year he determined to take his revenge.

It appears from the history of Zain-ul-Ikhhár that, with the intent that he should have no suspicion, the Sultán diverged from the usual route and went by another road. Meanwhile Anandpál, the son of Jaipál, posted himself in the road, and desired to obstruct the passage of the king. He, however, sustained a defeat and fled to Kashmír.

But in the chronicles of Alfai⁸⁶ they say that when Ab-ul-Fatah heard of the approach of the Sultán he sent an ambassador to Anandpál, and solicited his assistance. Anandpál marched from Lahor to Pesháwar, and sent some nobles on (ahead) on the route of the Sultán to obstruct his march to Multán. The king, greatly incensed, issued orders to his army to utterly destroy the cities of Anandpál. The army made a spirited attack and totally disorganized the nobles of Anandpál in Pesháwar. When Anandpál heard of this he fled.

Whilst the army of the Sultán was still⁸⁷ in pursuit of him, he, on reaching through the territory of Sodra, the bank of the River Chanáb,⁸⁸ took fright and turned his face⁸⁹ to Kashmír. The Sultán did not pursue him, but went to Multán on his own business.

82 Of the Karmathian (or more properly Karmatian) sect. For the fate of this governor, Vide Note 155.

83 Lit : they were heard from him.

84 Lit : improper deeds.

85. Lit : some.

86 The "Tárikh Alíáf'ai," an excellent work on history written in Arabic by Abu Mohammad Abdullah-bin-Alíáf'ai. It furnishes many notices for the history of the crusades. (Dorn's Afgháns.)

87 "Pa haghah Shán."

88 Vide Note 14.

89 "Makha" Vide Ganj-i-Pakhto, Tale XXXV, Note 11.

When Ab-ul Fatah saw that the Rájahs of Hindústán had not been able to effect anything,⁹⁰ he at once shut himself⁹¹ up in his fort and besought and apologized, and agreed to pay to the Sultán twenty thousand pieces of gold annually,⁹² to promulgate the Shari'at and renounce⁹³ the tenets of the heterodox. The Sultán had blockaded Multán seven days; but on these terms he concluded a binding treaty and granted the governor of Multán an amnesty.

After this, whilst he was preparing to return, ambassadors arrived unexpectedly from Arslán, Jázib, who was the governor of Hirát, and informed the Sultán of the invasion⁹⁴ of Ilak Khán. The Sultán, with great promptitude, made the government of Bathanda⁹⁵ over to Sukhpál (who was the son of a Rájah of Hindústán, and had become a Mussalmán at the hand of Abu-'Ali Samjúr,⁹⁶ and is also called Absár), and himself proceeded to Ghazní.

Now the account of Ilak Khán's relations (with the king) is as follows:—For a long time they were as friendly as became the ties of father-in-lawship and son-in-lawship to the extent before related, until, through the intrigues of disaffected men and the efforts of tale-bearers, their friendship was converted into enmity. Accordingly, when the Sultán marched towards Multán, and there were no troops left in the province of Khúrásán, Ilak Khán saw his opportunity and determined to reduce that country. He sent Síáwashtagín, who was a general in his army, with a large force to Khúrásán, and appointed J'afartagín governor over the capital of Balkh. Arslán Jázib, the governor of Hirat, heard of this, so he

Ilak Khán's designs against Khúrásán.

- 90 Note the position of "wu." It follows the general rule laid down by Trumpp that "wu" used with a passive verb precedes the whole group.
- 91 There is apparently an error of concord in the Pakkhto translation here, the reflexive pronoun "dzán" should be in the singular. Reference is doubtless had to Anandpál, as the use of the singular verbs "rasawum," "kram," and "yam," demonstrates.
- 92 Note the oratio directa.
- 93 The original runs: "I will promulgate the Shari'at, and I renounce, &c."
- 94 Lit: the army. For Ilak Khán, vide note 29.
- 95 Mod. Hund (Vide Note 53). Elphinstone (History of India, p. 32) writes: "he committed the charge of his territories on the Indus to him."
- 96 He was governor of Khúrásán, A.D. 989, but rebelled against Amír Núh Sámání of Bukhára, who invoked the aid of Amír Sabaktagín. He was defeated at Hirát, and his government made over to Sultán Mahmúd. He, after various adventures, died in prison, into which he had been thrown by Amír Sabaktagín in the year A.D. 997. (Vambéry's Bukhára.)

went from Hirát to Ghazní to save the Capital of the Empire. Meanwhile a body of the chiefs of Khúrasán owing to the long-protracted absence of the Sultán, coalesced with Ilak Khán.

Directly the Sultán arrived at Ghazní, he collected an army, equal in numbers to the crowd of Dooms-day, and marched to Balkh. Now when J'afartagín heard of the advance of the Sultán he retired from Balkh to Tarmaz.⁹⁷

Meanwhile Arslán Jázib, by order of the Sultán, went out from Hirát in quest of Siáwashtagír, and marched towards Mawar-un-Nahar.⁹⁸ Ilak Khán solicited aid from Kadr Khán, the Emperor of China,⁹⁹ who, with five thousand men, came to his aid. Ilak Khán, reinforced by Kadr Khán, crossed over to this side of the River Jaihún.¹⁰⁰

When they were twelve "kos" distant from Balkh, the army of the Sultán engaged them. The Sultán himself arranged the disposition of the army. He entrusted the centre¹⁰¹ to his younger brother Amír Nasír-ud-dín, the governor of Jurján,¹⁰² to Abu Nasar, Farígún,¹⁰³ and to 'Abdulla, Táí; the right wing he placed under the command of Altúntásh (his Chamberlain), whilst he set apart the left wing for Arslán, Jázib, and other Afghán¹⁰⁴ nobles. He also masked¹⁰⁵ his line with five hundred elephants as huge as mountains.

Meanwhile on the other side Ilak Khán himself took up a position in the centre¹⁰⁶ of his army, whilst he appointed Kadr Khán to the right wing and posted J'afartagín to the left wing. After this the two armies, like two currents of quicksilver, confronted each other, and, with the trampling of their steeds, shook the earth to its very

97 A ferry on the upper Oxus.

98 Known to western historians as Trans-Oxania. The literal translation is "that which is beyond the River," i.e., the Oxus.

99 Or rather a Khán of the Uigurs, whose capital was at Káshghar.

100 Or Oxus.

101 The word "miándz" is here used as a substantive, its usual meaning; but a few lines farther on, Note 106, as an adjective. I have not come across an instance of this elsewhere. Raverty and Bellew give it as a substantive only.

102 A district to the east of Mázarandán, in Persia, south of the Caspian, and at that time a dependency of Khúrasán.

103 This is erroneously written in the Pakkhto text as Farí'aún.

104 Note the form of plural, and vide Trumpp's Grammar, § 63 (a) y.

105 Lit: made a fortress before.

106 "Míandz" used adjectively (Vide Note 101).

centre,¹⁰⁷ obscured the field of heaven with the dust of their hoofs, and fanned¹⁰⁸ the fire of battle and of contest with the wind of attack.

K. A., p. 145.

On the other side Ilak Khán himself engaged in the fight, whilst on this side the Sultán dismounted from his horse and bowed his head in worship before the Pure God, and held aloft his hands in prayer and supplication, relying on the mercy of the God of Mercy; then mounted a furious elephant¹⁰⁹ and led a charge against the army of Ilak Khán. Of his own impulse the elephant of the Sultán seized the standard-bearer of Ilak Khán with his trunk, dashed him to the earth, and, then, entering the line of the Turks, committed great havoc.

Directly the soldiers of Islám saw that the Sultán had himself in person entered the field of battle, they at once involuntarily rushed forward simultaneously, and, drawing their swords speedily, slaughtered a large number of the Turks.

Kadr Khán, panic-struck and despairing of life, by various strategies fled from the battle, and halted nowhere until he reached the waters of the Jaihún.^{109½} When he reached his native land he did not again cast a thought towards Khúrásán.

In the *Tarikh-i-Yamini*¹¹⁰ it is written that the Sultán, after the fight of Ilak Khán, pursued his routed army,¹¹¹ but it was winter time and the cold was excessive, and no one could endure it. It was the pleasure of the greater part of the nobles that he should not pursue¹¹² the routed army; but since the Sultán was determined to make the attempt, they were obliged to pursue them for two marches. The third night, they encamped in a waste. It snowed¹¹⁸ the whole night, and the cold was excessive.

K. A., p. 146.

Pursuit of Ilak
Khán in mid-winter.
Excessive cold, A.
D. 1007.

107 Lit: they made the abode of the earth vibrate with an earthquake.

108 Lit: kindled.

109 Lit: an elephant in rut.

109½ Or Oxus.

110 An Arabic chronicle. It is an historical memoir of the Amír Sabaktagín, and includes also the history of the first 20 years of the reign of his son, Sultán Mahmúd. It was written by Abul-Nasar Muhammad, a member of the Utba family (who held important dignities in the Sámání court), and a cotemporary of the Sultán. It was translated into Persian by Abul Sharaf Jabardakání, A. D. 1186, and thence into English by the Rev. James Reynolds, A. D. 1858.

111 This word "máte" is one which is to be found in no published Dictionary. It is a feminine substantive of the same class as "náwe," a bride. Vide Trumpp's Grammar, § 10 (5). It must not be confounded with "máta," prey.

112 Note the use of the Optative Imperfect. Vide Trumpp's Grammar, § 198 (c).

113 Note "oredal" or "waredal" is one of the intransitive, which employs only the contracted form of the Ind. Pres. Vide Trumpp's Grammar, § 122 (a).

They pitched a large tent for the Sultán, and inside it they placed several braziers, and made the tent so warm that most of the inmates were ready to throw off their clothes.¹¹⁴ At this juncture Walchak¹¹⁵ came in by the door of the tent; the Sultán said to him jestingly: "O Walchak, go outside and ask the cold why it dies, and is, through excessive frigidity, at the point of death; whilst we here, because of the heat, are ready to take off our clothes." Walchak went out at once, but immediately returned and said respectfully: "I conveyed the king's auspicious message to Father Winter. He replies: Although my hand cannot reach the Sultán and his nobles, I will still so serve his other servants that to-morrow morning the Sultán, his generals, and his nobles, shall themselves groom their own horses, and will perceive that I have shown no lack of energy in my service." Although the Sultán outwardly¹¹⁶ passed this reply off as a joke, still in his heart he repented of his design and determined to return.

It happened that that very¹¹⁷ night news arrived from Hindústán that Absár¹¹⁸ had recanted¹¹⁹ and returned¹¹⁹ to his former religion; and, as he saw the field open to him, had deposed¹¹⁹ all the Sultán's deputies.

K. A., p. 147.
Disaffection and imprisonment of Absár, governor of Batanda, A. D. 1007.

The next morning the Sultán turned the rein of his intentions towards the plain of Hindústán, and started marching¹²⁰ by regular marches. He sent on in advance those nobles who were in the enjoyment¹²¹ of jagirs in Hindústán: they seized Absár and brought him before the Sultán. He took from him four lakhs of rupees, and made a present of them to Tagín, his treasurer. After this he put him in prison, where he died. Then the Sultán returned to Ghazní, reclined on the couch of peace, and was at rest.

114 Note that the inflected infinitive here governs its substantive in the formative without any case—prefix or postfix. This is a not unusually construction. Vide Trumpp's Grammar, § 190 (b)

115 Apparently a servant of the Sultán's.

116 Adjective used adverbially. Vide Trumpp's Grammar, § 172, p. 276.

117 "Daghah."

118 The Sultán's Deputy on the Indus, Vide Note 95.

119 Pakkhto Indicative past.

120 Pakkhto Indicative Imperfect, used in conjunction with the Indicative Past as an English Present Participle, a very frequent construction.

121 Lit: were eating. Note "khawárah" 3rd person plural masculine, Imperfect Indicative of "khwarah," is formed like the plural of adjectives of the same form (e.g., "kkhor" scattered "kkhwárah"), from the 3rd person singular masculine "khor."

After this, in the year 399 H.,¹²² he collected an army to take revenge on Anandpál for his disloyalty during the Multán campaign, and marched for Hindústán.

K. A., p. 147.

Fifth expedition to Hindústán, A. D. 1008.

When Anandpál heard of this he applied for aid to the Rájahs of Hindústán. Because a war with the Mussalmáns appeared a meritorious act to the Hindús, all the Rájahs, with alacrity,¹²³ assembled together from such distances¹²⁴ that the Rájah of Ujein, of Gwalíar, of Kálinjar, of Kanaúj, of Delhi, and of Ajmír, all came to his assistance, and marched the various battalions of their contingents¹²⁵ towards the Punjab. In comparison with the army which had assembled in the time of Amír Sabaktagín a larger army assembled on this occasion and came, together with Anandpál, to the Plain of Pesháwar.¹²⁶

K. A., p. 148.

They lay forty days confronting the Sultán, but neither of the two armies would advance to the attack.

Howbeit, the army of the infidels was daily increasing in numbers, and people flocked to them from every quarter; so that even¹²⁷ the infidels of Kahkar¹²⁸ joined them on the road. Now they made such exertions in this war that the infidel¹²⁹ women sold their jewels and sent money for their expenses¹³⁰ to their husbands, so that their men might be at leisure to fight. And a woman who could do nothing else would (still) spin or labour for wages and send supplies to the army.

Battle of Chach and defeat of the Hindú allied force.

Directly the Sultán observed that on this occasion the infidels were, with great enthusiasm, making preparations for battle, he dug a trench on both flanks of his army, and

122 A. D. 1008. 123 "Khwháh-ma-khwáh." 124 Lit: to such an extent.

125 Note the apposition of the substantive as parts of the whole, and vide Trumpp's Grammar, § 181 (1).

126 Or the Plain of Chach, in the Ráwalpindi District (James).

127 "Tar hase had-a pore."

128 Or Gakkar, a race of Scythian origin, who probably came from Hyrcana, and settled in the Sind Ságar Doáb of the Punjab *circa* B. C. 500. Their original country, Abhisára, is supposed to have comprised the following tract, *viz.*, south from Rohtás northwards to the sources of the river Suhán, and east from Punch, west the river Indus, where it forms the boundary of the Hazára District. They are probably the "Indian Mountaineers," whose king Abisáres met Alexander the Great on his invasion with costly presents. (Cunningham's Archæological Survey of India, Vol. II). The Moghals, Duránís, and, in 1768 the Sikhs, in turn, subjected them. They now occupy the country in the vicinity of Khánpur, their capital, and Ráwalpindi.

129 This is the instrumental case, *feminine plural* of the adjective "Kafirai."

130 "Kharts."

girded himself up for the fray. Next, he sent on one thousand archers in advance, who, by feints and stratagems, excited the troops of the infidels, and drew them out after them, until they had brought their army close up to their own. Thereon the Musalmáns, with admirable unanimity, exerted themselves to subdue the infidels. However, in spite of the utmost precautions of the Sultán, a body of thirty thousand men of the infidels of Kahkar, in the crisis of the action, crossed over¹³¹ the trenches on both flanks, and penetrated to the centre of the cavalry, and laid about them with their pikes, swords, and daggers. A great many men and horses fell so fast¹³² that in the twinkling of an eye they slaughtered four thousand men. Indeed affairs came to such a crisis that the Sultán was prepared to retire from the field, to escape from the Kahkars, and end the contest. All of a sudden the elephant of Anandpál took fright at the report of the matchlocks and the smell¹³³ of the gunpowder,¹³⁴ turned¹³⁵ and fled.

The troops thought that the Rájahs had taken to flight, so they at once beat a retreat.¹³⁶ Abdullah Táí, with five or six thousand Arab cavalry, and Arslán Jázib, with two thousand Turk, Afghán, and Ghiljai Cavalry, pursued the routed army two days and two nights, killed eight thousand infidels, carried off elephants and much plunder, and presented themselves before the Sultán.

After this the Sultán, to add strength to the religion of the Prophet, determined to wage a religious war with the infidels of Nagarkot¹³⁷ and destroy their temples. He accordingly advanced (with this object). Now at that time the above fortress was known as the fortress of Bahím. When the Sultán arrived before it he ordered it to be invested, and committed

Advance to Nagarkot.

Surrender of the Hindú temple.

131 Note "lakkhkar," being a noun of multitude, takes a plural verb. Vide Trumpp's Grammar, § 208 (1). 132 "Tar hase had-a pori."

133 Note the plural of "bu-e." Vide Trumpp's Grammar, § 47 (b). The reason for its being in the plural here is probably the attraction of the plural noun "dárú" which it governs.

134 "Dárú," an invariable noun, only used in the plural (Raverty's Grammar, para. 78, and Trumpp's Grammar, § 49, page 68). This is an anachronism of Farishta's. The original Persian is "top-wa-tafang," cannon and musketry. Colonel Briggs reads "Naft-wa-Khadang," naphtha-balls and arrows.—(Elphinstone's India, page 329, Edition of 1866.)

135 "Lár." 136 "Máte gada krala." Vide note 111.

137 In the Kangra District of the Punjab. It stood on a mountain connected with the lower range of the Himalaya mountains.—(Elphinstone's India).

K. A., p. 149. great slaughter amongst the people in the vicinity.

The fortress had been constructed in the time of Rájah Bahím on the crest of a hill, and the Hindús used to call it "Makhzan-us-sanám," or "the Treasure-House of the gods." The Rájahs of the (surrounding) countries were in the habit of sending to it gold, silver, pearl, rubies, coral, and other articles, and thought that by so doing they were making a provision for both this world and the next¹³⁸.

K. A., p. 150. There was thus more wealth collected in that fortress than had (ever) been collected together in the treasury of any king.

Now inasmuch as the fortress was devoid of valiant men of war, and there were no persons in it except Brahmans, a panic naturally fell upon their minds, and they raised cries, soliciting protection¹³⁹ to Heaven. On the third day they opened the gates of the fort, and came and made their obeisance to the Sultán.

On this the Sultán, with some picked¹⁴⁰ men, entered the fort. Seven hundred thousand pieces of gold, eight hundred maunds of vessels of gold and silver, two hundred maunds of pure gold, two hundred maunds of silver without alloy, twenty maunds of jewels of every description, which had been collected together since the time of Bahím, and had come into the custody of his civil officers, all (the above plunder, I say) fell into the hands of the Sultán, who after this returned to Ghazní.

In the year 400 H.¹⁴² the Sultán went forth from his capital and raised several platforms of gold and silver in his hall of audience, whilst the booty at Ghazní, A. D. 1009. which had come into his hands in the above expedition he had arranged in¹⁴³ the plain (outside the city), and a great many people of the capital and (surrounding) villages came together to view the spectacle. This crowd was

¹³⁸ Lit: were utilizing both worlds.

¹³⁹ Note that here the inflected infinitive governs the accusative like any other Tense of the Present Time of a transitive verb. In this note, and notes 75 and 114, I have directed attention to all three constructions as regards government of a transitive inflected infinitive noted by Trumpp in his Grammar, § 190 (b), and must now leave the student himself to notice which of the three is employed in any particular case henceforth.

¹⁴⁰ Note the inflection of the adjective used substantively, and vide Trumpp's Grammar, § 85 (1), page 107.

¹⁴¹ Note the nominative in apposition with a noun of weight, and vide Trumpp's Grammar, § 181 (4).

¹⁴² A.D. 1009.

¹⁴³ Lit: turned out into.

assembled for three days, and indulged in amusements of various descriptions. The Sultán distributed the above booty amongst men of piety and the poor, (and) rejoiced the hearts of his subjects.

In the year 401 H.¹⁴⁴ he led an army against Ghor.¹⁴⁵ Muhammad-bin-Súrí, the ruler of that country, came forth to engage the Sultán with ten thousand horse. Now the battle raged¹⁴⁶ from sunrise till mid-day, and the Ghorís displayed great bravery. When the Sultán saw their determined valour¹⁴⁷ he issued orders, and at once commanded his army to retire. The Ghorís thought that the Sultán was discomfited, so they crossed the moat (round their entrenchments) and pursued him. When they had gained the centre of the open country the king ordered his troops to wheel about. They committed a great slaughter among the Ghorís, and brought Muhammad-bin-Súrí prisoner to the Sultán. He, however, in despair, swallowed poison contained in his signet-ring, and fell dead¹⁴⁸ in the king's audience chamber. The above country accordingly fell into the hands of the Sultán.¹⁴⁹

It is written in the *Tárikh-i-Yamaní* that the rulers of Ghor and the subjects of that country had not up to that time embraced¹⁵⁰ Islam.¹⁵¹ On the contrary, the author of the *Tabakát Násarí*, and Mubárik Sháh Rozí, who has written the chronicles of the kings of Ghor in verse, have said that the people of Ghor had become Mussalmans in the time of the Khalífat of the Commander of the Faithful 'Ali-ibn-Abu Talab¹⁵² (may God be pleased with him); also that in the time of the Bin-i-Amíah¹⁵³ all the Moslems spoke

disrespectfully against the descendants of the Prophet (may the peace of God be on him), whilst no one in the country of Ghor said anything (disrespectful), and therefore it vaunts itself against all (other) countries.

144 A.D. 1010. 145 In the mountains east of Hirát. 146 Lit: was.

147 Lit: sword. 148 Lit: died.

149 The conquest of Ghor is the more remarkable, because the dynasty of Ghazní was itself overthrown by the descendants of Muhammad-bin-Súrí, A.D. 1186 (Elphinstone's India).

150 Lit: consented to.

151 Elphinstone (*History of India*) says it had been early converted to Islám, and was completely reduced under the Khalífas by A.D. 729.

152 'Ali was the son-in-law of Muhammad, and Khalífa A.D. 665—661.

153 Known to western historians as the Omniades; they ruled from Damascus, A.D. 661—745.

The Sultán against that self-same year went a second time from Ghazní to Multán, and conquered that country by force and strength of arms. He put to death several of the Karámata¹⁵⁴ and heterodox, and cut off the hands and feet of a great many. He also led Dáúd-bin-Nasír¹⁵⁵ alive into captivity, took him along with him to Ghazní, and confined him in the fortress of Ghor, where he died.

In the year 402 H.¹⁵⁶ he again had a longing to wage a warfare for his creed, and proceeded to Thanesar,¹⁵⁷ which is one of the countries of Hindústán, because some one had said¹⁵⁸ to him that Thanesar, in the opinion of the Hindús, was unrivalled, like Mecca the Noble, and that there was in it an ancient temple in which the Hindús had set up¹⁵⁹ a great many idols; that the chief idol amongst them bore the name Jagsúm, and that it was the belief of these infidels that this idol was coæval with the universe.

When the Sultán reached the country of Punjab, he, because of a promise which he had made to Anandpál, to the effect that he would do him no harm, sent an envoy on the advance to him, and said to him: "O Anandpál! know that my intention is to proceed against Thanesar. It is becoming that thou shouldst send a few of thy trusty men with my force that no oppression may be practised on the people of thy land."

Anandpál, to shew his loyalty, prepared, with great alacrity, a grand banquet, and summoned the merchants of the land, and issued¹⁶⁰ orders to them that they should furnish flour, butter, oil, salt, plates, wood, in fact everything that the

¹⁵⁴ Plural of Karmatí, known to western historians as the Carmathians. Their founder, one Karmat, an Arab, appeared in the neighbourhood of Kúfa, in 'Irak-Arabi, west of the Euphrates, A. D. 890. In his mystic volume the precepts of the Kurán were refined to a more spiritual sense; he relaxed the duties of ablution, fasting, and pilgrimage, allowed the indiscriminate use of wine and forbidden food, and nourished the fervour of his disciples by the daily repetition of fifty prayers. His followers at one time mustered 107,000 fanatics, and made the Khalifas of Baghdád to tremble. In 929 A.D. they stormed and desecrated Mecca. After this their enthusiasm decreased; they were broken up into factions, and were finally extirpated. This sect may be considered as one of the three causes of the decline and fall of the Khalifas. (Gibbon.) ¹⁵⁵ Vide Note 82. ¹⁵⁶ 1011 A.D.

¹⁵⁷ More correctly 'Tanesar, a town in Sirhind, between Karnál and Ludhiána.

¹⁵⁸ Pakkhto Indicative Past.

¹⁵⁹ Lit: made.

¹⁶⁰ Lit: caused to hear.

royal army might require, free of cost, and not to demand a single pais, or fraction of a pais, from any one.

He also sent two thousand cavalry with his brother to wait K.A., p. 153. on the king, and wrote him a letter as follows:—

“I am thy slave and servant; whatever thy orders may be I am prepared to obey them; but I beg leave to say that Thanesar is the place of worship of the people of this country; and although the destruction of idols may be a meritorious act in the creed of the Moslems, still that has been already effected in the instruction of the idols of Nagarkot. Now if the king will levy an impost on the occasion of his visit, and appoint an annual tribute for the people and retrace his steps in peace, then I will, as a thank-offering, in order that my request may be granted, send to his court annually fifty elephants and various descriptions of gifts.”

The Sultán replied: “In the religion of the Moslems it is laid down as a deed which meets with the Divine favour¹⁶¹ that whosoever destroyeth a place of worship of infidels shall, in the Day of Judgment, receive great reward. Now my resolve is to utterly exterminate¹⁶² idolatry¹⁶³ in the cities of Hindústán, so how can I after this be turned back from my designs¹⁶⁴ on Thanesar?”

To continue: When this news reached the Rájah of Dili¹⁶⁵ he prepared himself to withstand the Moslems, and sent messengers to every part of Hindústán, and said to the Rájahs: “Sultán Mahmúd, with numerous troops,¹⁶⁶ hath started for Thanesar; now unless we oppose a formidable barrier to this torrent, it will speedily happen that in the plain of this whole country he will not spare the trees of wealth of great or small. It is therefore advisable that we, with one consent, repel this calamity.”¹⁶⁷

The Sultán, however, before they could assemble together, Capture of had reached Thanesar, and as he found the city Thanesar. undefended he plundered it at his leisure. He destroyed all the idols and sent Jagsúm to Ghazní, and gave orders that they should cast it on the high road, so that every

161 “Sawáb.”

162 Lit: remove.

163 Lit: idols.

164 “Man’a shum.”

165 Delhi.

166 Note the feminine form of “lakkhkar” is here used, and Vide Trumpp’s Grammar, § 51 (a,) p. 70.

167 Lit: noise, uproar.

one might pass over it and trample it under foot. Now he found
 K. A., p. 154. so great treasures in the temples that they
 surpass computation.

There is a story of Hájí Muhammad Kandahári's, that in
 one temple a block of rubies was found which weighed 450
 miskals,¹⁶⁸ and no one had ever before seen or heard of such a
 mass.

The Sultán, after this conquest, resolved to reduce Delhi,
 Return to Ghaz. but his nobles pointed out to him that he should
 ni. then proceed against Delhi when the Punjab
 had come entirely under his control, and their minds should
 be free from apprehensions¹⁶⁹ of Anandpál. The Sultán ap-
 proved of the above¹⁷⁰ counsel, and sent somewhat under two
 hundred thousand female and male slaves from that country
 to Ghazní, and himself returned there.

They say that this same year they accounted the city of
 K. A., p. 155. Ghazní one of the cities of Hindústán, because
 a great many male and female slaves of Hindús-
 tán had fallen into the hand of every one of the nobles.

In the year 403 H.¹⁷¹ Altuntásh, the Commander-in-Chief
 Conquest of and Arslán, Jázib, effected the conquest of Ghar-
 Gharjistán. A. D. jistán,¹⁷² and took prisoner and brought to Ghaz-
 1012. ní the Sháh Sár,¹⁷³ better known as Abú-Nasr, the governor
 of that country.

Whilst they were bringing the Sháh-Sár to Ghazní they
 Anecdote of the made him over to a slave. The slave thought
 prince of Ghar- in his heart that it would be as well if he wrote
 jistán and the a letter to his home that his family might be
 slave. aware of his coming, so he said to the Sháh-Sár: "Write
 a letter for me that I may send it to my home." The
 Sháh-Sár begged him strongly not (so to insult him), but the

168 6½ miskals are equal to one ounce avoirdupois. The weight of this block of
 rubies was therefore something over 4 lbs. avoirdupois.

169 Lit: thought.

170 "Daghah."

171 1012 A. D.

172 The country on the Upper Murgháb, north of Hirát. It is very often mistaken
 by European writers for Georgia. The Revd. J. Reynolds, translator of the
 Kitáb-i-Yamaní, has fallen into this mistake.

173 D. Herbelot, under the impression that Gharjistán and Georgia were the same
 country, derived the title of the prince Sár from the Russian Czar. (Elphin-
 stone's India, p. 330.) From the Kitáb-i-Yamaní it appears that Abú Nasr
 was regent for his son Muhammad the Sár. "Sháh-Sár" may therefore
 possibly mean here the Elder-Sár, or Regent of the Sár.

slave would not spare him. He could not help himself, so he

K. A., p. 155. took a pen in his hand and wrote as follows:—

“O thou unprofitable, undesirable, immodest, ill-behaved woman! dost thou think that I shall not become acquainted with thy conduct, and that it will not be known to me how thou squanderest my money on unlawful pleasures.¹⁷⁴ The day thou passest in drinking, and by night thou amusest strangers and debauchees; my house hast thou ruined,¹⁷⁵ and my good name hast thou dishonored; if I reach thee in safety I will see what I will do and come to conclusions with thee.” When he had finished the letter he sealed it, closed the envelope, and gave it to the slave.

When the slave sent the letter to his home, and his wife became acquainted¹⁷⁶ with its contents, fear seized her. She became nervous and thought in her heart: “Some¹⁷⁷ enemies of mine must have fabricated false accusations against me to my husband, and have slandered me to him.” Accordingly, for fear of her husband, she took a few female slaves with her, left her home and went and hid herself in a retired spot.

Now when the slave had escorted the Sháh-Sár to Ghazní he went to his home. What does he behold? the door is closed, and there is no one in the house. He stood a moment utterly bewildered. Next when he opened the door he viewed his once happy home deserted. Nowhere could he see his wife nor a single female servant. He made enquiry of the neighbours, and they told him about the letter. He stood a moment in distress, crying aloud and sighing and saying: “I truly said nothing (of this sort).” After this he went and brought his lady home, and made profuse apologies to her.

In the first audience, when they presented the Sháh-Sár to the Sultán, some witty friends told the whole story of the slave to the Sultán. The Sultán laughed and said: “Who-soever forgetteth his proper position¹⁷⁸ and insulteth great folk is worthy of such a punishment.”

174 An instance of an adjective in “h” taking the plural inflection (Vide Trumpp’s Grammar, § 90); also of an adjective used substantively (Vide idem, § 179 (3).

175 Pakkhto Ind. Past.

176 Note the feminine inflection of the component adjective of the intransitive derivative. Vide Trumpp’s Grammar, § 139.

177 An instance of the indefinite pronoun being used adjectively. Trumpp, § 113, 1.

178 Lit: placeth his foot beyond his proper status.

After that the Sultán about that time wrote a letter to the 'Abási Khalífa, whose title was Al-Kádir-ul-billah. The purport of it was as follows:—"The greater portion of the cities of Khúrásán are in our possession. We hope that those few cities which are in the hands of your deputies will be made over (by you) to the bearers of this."¹⁷⁹

As the Khalífa had not the means to go to war, he perforce agreed to these terms.

On another occasion the Sultán again sent him a letter and wrote in it: "Deliver up to me Samarkand also." The Khalífa replied: "I seek protection from the Pure God from such a deed as this, I will not do¹⁸⁰ it; and if thou, without my permission, attemptest to take it, I will bring the whole world about thy ears."¹⁸¹

The Sultán was very angry at this reply and said: "Dost thou desire that I, with thousands of elephants, should march against thee, overthrow thy rule, and raze to the ground all thy cities and towns, and send their dust loaded on elephants to Ghazní?" The envoy listened to this message and departed.

When some time had elapsed he returned and brought a letter. The Sultán took his seat, his body-guard drew themselves up in lines before him. He next ordered his largest elephants to be posted at the gate of his hall of audience, and paraded his troops. At this moment the envoy placed a sealed paper on the throne and said: "The Commander of the Faithful saith: '*This is thy reply.*'"

Khawájah Abu Nasr Zozní, who was Lord of the Secretariat and of Despatches, unfolded the paper and saw that there was written at the head of it as follows:—"In the name of God the Merciful, the Compassionate." Next in the second lines these letters were written separately as follows:—"A. L. M. A. L. M., and after them the letter ran as follows:—"Praise be to God, Lord of the World! and his mercy and peace upon his Prophet Muhammad and all his posterity." There was nothing else.

K.A., p. 158.

179 Lit: to these people.

180 Pakkhto Ind. Prés.

181 Lit: will cause the whole world to shake against thee.

The Sultán and the remainder of the scribes were quite dumb-founded, and could not understand its meaning in the least. Next every one repeated a verse of the Holy Kurán and looked up the commentary on it, but no wise was the interpretation of the letter discovered. Khwájah Abu Bakr, Kohistání who up to this time had no very great rank, plucked up courage and said: "Your gracious majesty spoke of elephants, so the Khalífa, I think,¹⁸² must here have referred¹⁸³ to (the words of the Kurán): 'O thou! didst thou not see how God treated the companions of the elephants,'¹⁸⁴ as an answer to your message." The Sultán at hearing this speech fainted from fear. When a moment after he came to his senses he wept bitterly, and made his excuses to the envoy, and sent him back with many presents. He gave Abu Bakr a robe of honor, and promoted him to the rank of a noble.¹⁸⁵

Eighth expedition to Hindústán, A.D. 1013.

In the year 414 H.¹⁸⁶ the Sultán led an army against the fortress of Nandona, which is situated on Mount Bálnát.¹⁸⁷

About the same time Anandpál died. His son, who was the grandson of Jaipál and governor of Lahore, had not the strength to fight, so he left some fighting men in Nandona and retired himself to a valley in Kashmír. The Sultán invested the fort, and prepared his engines to make a breach and undermine the fort, but the garrison¹⁸⁸ were driven to extremities, and capitulated and made over the fort intact to the Sultán.

The Sultán took possession of the fort and placed a man whom he could trust in it, and proceeded after the grandson of Jaipál to the above-mentioned valley of Kashmír, but the latter had fled from that place in another direction.¹⁸⁹ The Sultán plundered much property in the valley, and converted¹⁹⁰ a

K. A., p. 159.
Baid into Kashmír.

182 The force of the Subj. Perfect to express a guarded opinion. Trumpp's Grammar, § 149.

183 Lit: written.

184 These are the opening words of the 105th Súra of the Kurán. The first word of the verse is "Alam," which is composed of the three consonants, A. L. M.

185 Lit: of nobility.

186 1013 A.D.

187 The modern Jogi-ka-Tila, a hill (3215 feet) 10 miles south-west of Rohtás, in the Jhelum District.

188 Lit: the people.

189 Note the adverbial construction, and vide Trumpp's Grammar, § 172, page 278.

190 Note plural verb to agree with noun of multitude. See Trumpp's Grammar, § 208 (1) S.

great many people to the Muhammadan religion, and after K. A., p. 159. that returned to Ghazní.

In the year 406 H.¹⁹¹ the Sultán resolved to conquer the country of Kashmír. Accordingly, when Disastrous expedition to Kashmír, A.D. 1015. he arrived there, he invested¹⁹² the strong fort of Lohkot; but when a long time had passed and a great deal of snow had fallen, and the cold was very severe,¹⁹³ and enormous reinforcements had reached the fort, he raised the blockade and returned to Ghazní.

On the march they lost their way, and came to a place where the whole plain was inundated with water; wherever they went they could see nothing but water. In this water a great many men were drowned. This was the first piece of bad fortune¹⁹⁴ which in their expeditions against Hindústán had befallen the army of the Sultán. After some days they, with great trouble and hardship, got clear of the water and marched on to Ghazní.

The same year Abdul 'Abís Mamún, the king of Khwárizm,¹⁹⁵ wrote a letter to the Sultán desiring the hand¹⁹⁶ of his sister. The Sultán received the letter graciously, and sent his sister to Khwárizm. Intermarriage with the king of Khíva.

In the year 407 H.¹⁹⁷ a band of desperate men attacked the king of Khwárizm and killed¹⁹⁸ him. The K. A., p. 160 Expedition to Khíva, A. D. 1016. Sultán went from Ghazní to Balkh, and thence proceeded to Khwárizm.

When he arrived on the confines of Khwárizm at Khusar-Bandar he made Muhammad Táí commander of a force, and sent him on in advance. Directly the Ghazní troops¹⁹⁹ had pitched their camp, and were engaged in their morning prayers, Khamár-tásh, who was the general of the

191 1015 A. D.

192 An instance of the substantive, of which a derivative verb is compounded changing its gender to agree with its governed nominative. Trumpp's Grammar, § 146, page 220.

193 Lit: became victorious.

194 Lit: the first evil eye.

195 The modern Khánate of Khíva.

196 Lit: the friendship.

197 1016 A.D.

198 The author of the Kitáb-i-Yamaní assigns as the cause his desire to become a feudatory of the Sultán of Ghazní.

199 Lit: people.

Khwárizmís, came forth²⁰⁰ from where he lay in²⁰¹ ambush and attacked them; he slaughtered a great many of them and routed them. The Sultán appointed a large force of picked troops to hunt down²⁰² that band. When they came up with them they took Khamár-tásh prisoner, and brought him before the Sultán.

When the Sultán reached the fort of Hazárasp, the troops of Khwárizm collected and made a simultaneous attack on his army and fought bravely. They were, however, defeated, and Alaptagín, Bukhári, who was their leader, fell into captivity.

When the Sultán reached Khwárizm he first took his revenge on the murderers of Ab-úl-Abás, and next conferred the title of king²⁰³ of Khwárizm on Altantásh, and bestowed on him the territory of Khwárizm and Orkand,²⁰⁴ together with the outlying districts.

When he reached Balkh from thence he gave the territory of Hirát to his son, Amír Mas'aúd, and having appointed²⁰⁵ Muhammad-bin-Hussén, Zozni, his deputy, despatched him to him. The territory of Korkán he gave to his son Amír Muhammad, and associated Abú Bakr, Kohistáni,²⁰⁶ with him.

When the Sultán had completed his expedition against Khwárizm it was the winter season; so he gave orders to pass the winter in Bust,²⁰⁷ that his troops might recruit their strength.²⁰⁸

In the year 409 H.²⁰⁹ in the beginning of spring,²¹⁰ when the days and nights are of equal length and the soldiery of green buds and blossoms were marshalled in the field of the meadows²¹¹ and the parterres, and the pure breeze and the sweet-

Ninth expedition to India A.D. 1018.

March via Kashmir to Kanauj.

200 Lit: got up.

201 Lit: from a place of.

202 "Pase."

203 Lit: kingdom.

204 Organj, a city of Khíva.

205 Lit: he made.

206 This was the noble who had so opportunely deciphered the Khalífa's letter, as before related.

207 The tract of country about the confluence of the rivers Argandáb and Halmand to the west of Kandahár.

208 Lit: be at rest.

209 1018 A. D.

210 Note the nominative absolute for time when, and vide Trumpp's Grammar, § 181, 4, a, 2, page 309.

211 Lit: plain.

scented zephyr had taken by storm the fortress of the opening buds, the Sultán, with 100,000 cavalry²¹² and 20,000 infantry, which, with intent to (wage) religious war, had come together from Turkistán, Máwar-un-Nahar,²¹³ Khurásán, and other countries, marched for Kanauj.²¹⁴ Now that country since (the reign of) Gushtásp²¹⁵ up to that time had not fallen into the hands of any foreign potentate.²¹⁶ From Ghazní to that place it was a three months' journey, and seven very large rivers had to be crossed

When the Sultán reached the territory of Kashmír, the governor presented to him many articles worthy of presentation, and set forth at the head of his forces to do him homage. When the warriors of Islám had accomplished several marches and reached Kanauj, they beheld so mighty, strong, and well-defended a fortress that the spectator was led to fancy that its citadel²¹⁷ must reach to heaven.

The Rájah of that place bore the name of Korah. When he beheld this force he was astonished at their pomp and martial appearance, and became panic-stricken. In no wise did he entertain in his heart any thoughts²¹⁸ of opposition, but despatched several person to the Sultán saying: "I accept the orders of your majesty" Next he himself, with (all) his sons, old and young, with alacrity and unfeigned submission, came down from the fortress, and, at the suggestion of Haibat-as-Sír, embraced Islám.

After three days the Sultán marched on the fortress of Mirat.²¹⁹ The Rájah of that fort, who bore the name of Harwat, made it over to trusty persons, and himself left it for another part of his dominions. The garrison perceived that they had no power for resistance,

212 Note the plural is inflected with zabar instead of á as its primary vowel, i. e., swaro, and not swáro. Vide Trumpp's Grammar, § 63 (y).

213 Trans-Oxania.

214 On the right bank of the Ganges and north-west of Lucknow. It was the capital of one of the five Hindú kingdoms of Hindústán, and embraced modern Delhi. Agra and Oudh within its limits.

215 The fifth king of the Kíáni dynasty of Irán, identified as the Darius Hystaspes of the Greeks, who reigned B.C. 521—486.

216 Lit: foreigner.

217 Lit: head.

218 Intention.

219 Or Meerut, in the North-West Provinces of British India.

so they offered, as tribute, ten thousand million²²⁰ darams, which amount to Rs. 2,50,000, and thirty elephants, and obtained terms.

K. A., p. 162.

The Sultán next from that place went to the fortress of Maháwan, which is situated on the banks of the waters of the Jún.²²¹

And of Maháwan.

The Rájah of that fortress was called by the name Kálchand. He mounted his elephant and resolved to cross the river. The army of the Sultán set out after him. When his troops had arrived near him, the ill-starred tyrant drew his dagger from its sheath, first cut off the head of his queen and son, next plunged it into his own breast, and despatched his soul to the infernal regions.

Now in that place so much plunder fell into the hands of the Sultán that no one can enumerate it. Indeed²²² there were in it 80 elephants alone.

When the Sultán had finished the matter, some one pointed into his auspicious ears (the information) that there was in these parts a city which was known by the name of Mathra;²²³ that Krishna Bās Deo, whom the Hindús call a prophet, had been born in that city, and that in population no one had seen throughout the globe a city equal to it, and that there were so many curiosities in it that no one could (adequately) extol them.

K. A., p. 163.
Capture of Mathra.

The Sultán, on hearing this account, at once started for that place. Now although that city was subject to the Rájah of Dili,²²⁴ still no one appeared to oppose the Sultán. He, without any anxiety or trouble, effected his object. He plundered the city, burnt the temples in it and the suburbs, and destroyed the idols; whilst a large amount of property fell into his hands. He was so amazed at the sight of the buildings,²²⁵ in that city that he sent a letter to the noble and leading men of Ghazní, and wrote in it the following paragraph:—"In this city are a thousand palaces as immoveable

220 Lit : ten thousand times a thousand thousand.

221 Near Muttra (Elphinstone's India.)

222 "Kho."

223 More commonly, but incorrectly spelt Muttra, in the North-Western Provinces of British India.

224 Delhi.

225 Note the non-inflection of the pronoun with the plural substantive, and vide Trumpp's Grammar, § 103 (page 142.)

as the firmament, and which are built for the most part of marble; whilst there are amongst them of a truth so many temples that they surpass computation; and should any desire to erect such buildings, were he to expend lakh of gold pieces on skilled artizans, they would not be completed in the period of two hundred years.²²⁶

They say that he came upon five idols therein of pure gold, into whose eyeballs they had inserted rubies, all of which rubies were worth fifty thousand rupees. There was one other idol of gold, for which they had made a pedestal, studded with sapphires, which weighed four hundred miskáls.²²⁷ When they broke up this idol, 8,300 miskáls²²⁸ of gold²²⁹ resulted therefrom. There were also over a hundred idols, large and small, of silver. When they broke them all up, a hundred camels were laden with them; after this he set fire to all the buildings. When twenty days were elapsed he marched from thence.

They have related in the *Tárikh-Alfi* that when the Sultán heard that there were²³⁰ in the vicinity on the banks of the river seven mighty forts, he at once marched thitherwards.

The governor of these forts used to pay tribute to the Rájah of Dili. When he heard of the above proceeding he fled²³¹ precipitately. The Sultán (meanwhile) came upon those forts; and as he was contemplating their lands, all of a sudden his eyes lighted on a certain temple, which, according to the belief of the Hindús, had been standing for the space²³² of four thousand years. Whatever the Moslems came across in those forts and temples they took possession of, and marched in the suite of the Sultán for the fortress of Manj.

226 Note that the governed noun is an apposition. Vide Trumpp's Grammar, § 181 (2).

227 Or 3lbs. 12 oz. *avoirdupois*. Note the concord here and the noun in apposition.

228 Or nearly 78lbs. *avoirdupois*.

229 Note the nominative in apposition, with a governing noun of weight. Vide Trumpp's Grammar, § 181 (1); also that contrary to the general rule "*Tila*," though a foreign noun, is feminine. Vide Trumpp's Grammar, § 9 (3).

230 Note that which a second person relates that a third person had heard is placed in the *oratio directa*.

231 Note "*takkhtedal*" is one of the intransitive which only employs the contracted form of Indicative Present. Vide Trumpp's Grammar, § 122 (a).

232 Note that the formative (instrumental) is here used to express the duration of time, "*mude*" from "*muda*." Vide Trumpp's Grammar, § 183 (2).

Now in that fort there was a great many brave men who
 Of Manj; had thrown into it supplies (that would last)
 for a long time. The Sultán blockaded the
 garrison for fifteen days, and left them no road open for inter-
 communication.²³³ When they perceived that the Sultán
 would drive the fort to capitulate, some of them came forth
 from it and committed suicide; whilst others, together with
 their wives and children, threw themselves on to the funeral
 pyre,²³⁴ whilst others (again) threw open the city gate, and
 with their daggers in their hands, fought so (desperately)
 with the Moslems that they were cut to pieces.²³⁵

K. A., p. 165.

The Sultán took possession of all the booty,
 and at once marched for the fortress of Chandpál.

Chandpál perceived that he was not individually²³⁶ able to
 Of the fortress give him battle, so he fled with his family and
 of Chandpál. goods to the mountains. The Sultán took
 possession of the remaining property in the fort, and divided
 the stores of grain amongst his soldiery.

After this he resolved to proceed against the stronghold
 And of Chand of the infidel Chand Ráe. He followed the
 Ráe. example of Chandpál, and betook himself²³⁷ to
 flight to the mountains, together with all his property and
 goods.

Now Chand Ráe had an elephant which the Sultán had
 frequently striven²³⁸ (to purchase) for an enormous sum, yet
 could not obtain it. At this time one night the elephant
 fled without his rider from the camp of Chand Ráe, and
 came straight to the camp of the Sultán. On the king's
 orders they seized it with great rejoicings. He bestowed on
 that elephant the name of "Khudádád" or "God-bestowed."

After this when the Sultán had arrived at Ghazní, he
 Return to made a computation of the plunder taken in
 Ghazní. his campaign against Kanauj. It turned out
 to be twenty thousand gold pieces and one million pieces
 of silver, whilst fifty thousand male and female slaves and
 three hundred and fifty elephants were also included in the

233 Lit : egress and ingress.

234 Lit : into the fire.

235 Lit : murdered.

236 " Pa khpul dzán."

237 There is here apparently a similar error to that noted in Note 91. The re-
 ference is to Chand Ráe, as the singular verb "lár shuh" demonstrates.

238 The unchanged Arabic substantive feminine "s'a-i" is here employed instead
 of the naturalized Pakkhto form "S'aya."

account. In addition to the above there was a large amount of other property.

The Sultán next issued orders saying: "Build ye a Masjid-i-Jámi, which the Pakkhtúns call a Jáma-'at da-Jum'ae,²³⁹ or a Mosque for Friday (prayers), of marble, so that it may contain in some places square, in others hexagonal, in others octagonal, and in others circular blocks of marble, so that whosoever gazes on it may be astounded at the sight." Now when they had built the mosque they ornamented it with such pavements, lamps, and other decorations that some quick-witted youths called it "The Bride of Heaven."

In the vicinity of the mosque he erected a College, and collected in it volumes on every science, and endowed the Mosque and the College with (the revenues of) several villages. When the Sultán had, with much enthusiasm, completed this work, every noble founded mosques, schools, and hostelries within his domain. In a short time so many buildings sprung up²⁴⁰ that they could not²⁴¹ be enumerated.

In the above campaign the Sultán brought²⁴² from Hindústán a bird like a turtle-dove. If any one put poison into the king's food and brought²⁴³ such food to the company at the banquet²⁴⁴ it would be restless and shiver, and involuntarily shed tears. He sent this bird together with many gifts, to the Khálifatul-Kádir-u-Billah of Baghdád.

He also found a stone in Hindústán, such, that how-much-soever a man might have been wounded, if he would pulverize it in water and apply it to his wound it would at once commence to heal.

In the year 410 H.²⁴⁵ he sent a list of his conquests, in which all his victories in Hindústán were inscribed, to Baghdád. The Khálifa of Baghdád, on the day of the arrival of this

The Sultán's victories proclaimed from the pulpits of Baghdád, A. D. 1019.

239 Note the inflection of this Arabic noun in 'a on being used in Pakkhto, and vide Trumpp's Grammar, § 10 (2), page 33.

240 Pakkhto "wu-shwale."

241 Note force of Indicative Imperfect.

242 Observe that though a bird is animate, the verb "rá-wral" is used. Vide Ganj-i-Pakkhto Tale V, Note 10.

243 In the Pakkhto text there is an erratum of "be" for "ba."

244 "Majlis."

245 1019 A. D.

despatch called together a grand assembly, and gave orders that the list of victories should be read (aloud) in the pulpits of the mosque in front of the people, that they might be acquainted with the uplifting of the standards of Islám and the undermining of the foundations of infidelity, might offer thanksgiving to God, applaud vociferously Sultán Mahmúd Ghaznawí, and pray that success and victory might attend him. There was that such rejoicing in Baghdád as one makes on the day of 'Id. It was indeed a right worthy proceeding, inasmuch as like as the companions of the Prophet used to act with reference to the cities of the 'Arabs, of 'Ajam,²⁴⁶ Rúm,¹⁴⁷ and Shám,²⁴⁸ such deeds had the Sultán enacted in Hindústán and gained for himself (rewards in) this world and the next.

In the year 412 H.²⁴⁹ the learned pious men, with, one consent, petitioned the Sultán and said: "For a long time past the Sultán proceedeth every year to gain a reward from heaven to wage war for the faith against Hindústán, and displayeth there the standard of Islám. Nevertheless in the route to Baitúllah,²⁵⁰ the desert tribes²⁵¹ and the Karámatahs²⁵² have obtained the ascendancy. The 'Abasi Khalífas²⁵³ have not strength (to put them down), whilst the ill-fated Moslems are deprived of the rewards attending the (making of) the Haj.²⁵⁴ Now if some measures were taken on their behalf²⁵⁵ it would be very becoming."

The Sultán accepted their advice, and made Abu Moham-mad, Nási, who was the chief amongst Kázís of the Sultán's territories, leader of the Hájís,²⁵⁶ and gave him thirty thousand pieces of gold (for the desert tribes who used to attack the caravans), and despatched him to Baitúllah. A great many people, noble and poor and destitute, great and small, accompanied him.

246 Persia.

247 Vide Ganj-i-Pakkhto Tale VI, Note 2.

248 Syria.

249 1021 A.D.

250 The House of God, i.e., Mecca.

251 Lit : dwellers in the desert.

252 Vide Note 154.

253 They reigned at Baghdád on the fall of the Ommiades from A.D. 750—1258.

254 Or Pilgrimage to Mecca.

255 i.e., of the Moslems. Note the idiom.

256 Or Pilgrims.

After a great many marches he reached a wilderness which is called "Kaid." The desert tribes, agreeably to their former practice, held the road and would not allow the caravan to advance. Kází Abu Muhammad, Nási, by way of negotiation, sent them 5,000 pieces of gold and said to them: "Take these and leave the road open to us." The chief of the desert tribes, who bore the name of Hamád-bin-'Ali, would not accept peace, but got ready his forces and advanced against the caravan with intent to attack it. There happened to be in the caravan a Túrkh slave who was very skilful in archery; he let fly an arrow at Hamád; it struck him full in the head, and he fell head foremost from his horse. The desert tribes-men at once carried off his body and fled. Kází-Abu-Mohammad, Nási, with a heart at ease, continued the Haj, and, unharmed, happy, and with safety, returned (home) again.

In that self-same year, that is, 412 H.,²⁵⁷ the Sultán heard that the infidels of Hindústán had grossly abused the Rájah of Kanauj who bore the name of Korah, and upbraided him saying: "Why didst thou agree to serve Sultán Mahmúd." Thereon Nandá, Rájah of Kálinjar,²⁵⁸ pursued him, and put him to death.

When the king heard this he got ready a larger force than on former occasions, and went to Hindústán in quest of Nandá. When he arrived at the river Jún, the grandson of Jaipál, the Rájah of the Punjab, who had frequently fled from the Sultán to assist Nandá, advanced to the midst of his route to give battle to the Sultán's forces. The river, however, was very deep,²⁵⁹ and no one could cross to the opposite bank.

All of a sudden eight picked Ghuláms of the Sultán crossed the stream with a rush,²⁶⁰ and drove the whole army²⁶¹ of the grandson of Jaipál in confusion before them. The grandson of Jaipál, with a few followers, fled; whilst the Ghuláms proceeded onwards. There was a city close by which they plundered, and razed its temple (to the ground).

²⁵⁷ 1021 A. D.

²⁵⁸ In Bandalkand (or Bundelcund).

²⁵⁹ Vide Ganj-i-Pakhto Tale XXIII, Note 16.

²⁶⁰ "Pa yo wár."

²⁶¹ Note "lakkhkar" is here used as a masculine substantive. It is a noun of doubtful gender. Trumpp's Grammar. § 51 (a), page 70.

It ought to be patent to men of discernment that eight young men, slaves,²⁶² could not overthrow a king's army. Now these eight Ghuláms were nobles. They crossed with their respective contingents; therefore such mighty deeds were achieved by them.

From that place he took his army to Kálinjar. Nandá, with
 Capture of 36,000 cavalry, 45,000 infantry, and 640 ele-
 Kálinjar. phants, came forth to give battle to the Sultán.

The Sultán ascended a piece of rising ground and reconnoitred the army of Nandá; when it appeared to him to be of great strength, he repented of having come, and bending low his head in worship he prayed to God for victory and success.

It happened that during the night a grievous panic fell²⁶³ on the heart of Nandá. He left all his baggage and munitions of war,²⁶⁴ and for fear fled precipitately.

The next day the Sultán took horse and first reconnoitred the positions (likely to be held by) ambuscades.
 K. A., p. 170. When his apprehensions of an ambuscade and treachery on the part of the infidels had been dispelled, he commenced to plunder. Various descriptions, sorts, and kinds of articles fell into the hands of the Moslem soldiery. In those same parts he came across 580 elephants in a forest.

Now as his mind was not at rest as regarded the Punjáb in his rear, he contented himself with the above exploit and returned to Ghazní.

After that in those days news reached him that the people of Kairát and Nárdín, which are accounted (as being) in the territory of Hindústán, had not placed on their necks the yoke of Islám, had freed²⁶⁵ their heads from the orders of the Sharí'at of Muhammad (may the peace of God be on him!), and had for the greater part become involved in idolatry.

The Sultán took with him carpenters, blacksmiths, and stone masons, and led out his army. First he
 Capture of Kairát. came to Kairát and reduced it. Kairát is a cold spot and midway between Hindústán and Turkistán. A great many fruits are produced there.

262 "Ghulám" means literally 'a slave' but also a devoted subject. The Household Troops of Kábul are called "Ghuláms."

264 "Asbábúna."

265 Lit: twisted.

When the ruler of the place had embraced Islám, the Sultán sent Hájib 'Alí, the son of Arslán Jázib, to K. A., p. 170 Nárdín. He, when he came, reduced the place. Male and female slaves and property (of various descriptions) fell into his hands. There was a grand temple there. When he reduced it to ruins a carved rock was found in it, which in the belief of the Hindus was carved²⁶⁶ 40,000 years ago.

The Sultán went there, built a fort, and made 'Alí, the son of Kadr, Saljúkí, Governor of the fort.²⁶⁷ K. A., p. 171. After that he returned to Ghazní.

In the year 412 H.²⁶⁸ he resolved to (conquer) Kashmír, and accordingly invested Lohkot. He spent one month there, but the garrison²⁶⁹ were steadfast (in their defence), so the hand of the Sultán was not successful against them.

He returned from thence and proceeded to Lahore. Thence he sent his troops forth in every direction to plunder and raid: they collected together an enormous amount of property and goods.

Now on this occasion, as the grandson of Jaipál was weak, he fled to the Rájah of Ajmír. The Sultán advanced, took possession of Lahore and made it over to a trustworthy noble.²⁷⁰ He entrusted (also) other portions of the Punjáb to loyal and trustworthy nobles.

He next restrained his hands from plunder, and commenced to cherish and gain the affections of the people. He left his army in that country, ordered the Khutba²⁷¹ to be read in his own name, and in the beginning of spring marched to Ghazní.

In the year 413 H.²⁷² on his road to Lahore he determined to proceed against the territory of Nandá. When he reached

266 Lit: founded.

267 "Kotwál."

268 1021 A.D. This date is wrong in the original Pakkhto. It should be A.H. 413, i.e., A.D. 1022 (Vide Elphinstone's India, p. 333; his authority is Ferishta, vide idem, p. 321, Note 21).

269 Lit: they.

270 The first instance of a permanent garrison on the east of the Indus, and the foundation of the future Muhammadan Empire in India. (Elphinstone's India).

271 An oration delivered every Friday after the forenoon service in the principal Muhammadan mosques in which they praise God, bless Muhammad and his descendants, and pray for all their sovereign by name. (Johnson).

The insertion of the name of a ruler in the Khutba is one of the distinctive marks of sovereignty amongst the Moslems.

272 This date should be A.H. 414, i.e., A.D. 1023. (Vide Note 268.)

K. A., p. 172.
Thirteenth ex-
pedition to Hin-
dústán D.A. 1023.
Capture of
Gwálíar.

the fort of Gwálíar he resolved to invest it. After four days the Rájah of the fort despatched to him his most intelligent envoys with 35 elephants, and made peace with him.

The Sultán from thence marched on Kálinjar, where Nandá dwelt. Nandá sent 300 elephants as a peace offering. When the Sultán had accepted the elephants, the Rájah let them all loose in the plain without their riders. The Sultán gave orders to his Túrks. They (forthwith) captured ten elephants and mounted them. The garrison of the fort were amazed at them.

Nandá next composed a poem in praise of the Sultán in the Hindí tongue and sent it to him. The Sultán showed the poem to the learned men of Hindústán, of the 'Arabs, and of 'Ajam.²⁷³ They all praised and applauded it. The Sultán was greatly pleased, and bestowed on him, together with other largesses, the government of fifteen fortresses, one of which was the fortress of Kálinjar. Nandá also presented to the Sultán much wealth and (many) pearls. After this the Sultán marched back to Ghazní and reached it in safety.

In the year 415 H.²⁷⁴ he took a muster of his army. Not including the force which were in foreign countries, 54,000 cavalry and 300 elephants were borne on the rolls.²⁷⁵ With this retinue he went to Balkh.

At this time the people of Máwar-un-Nahar complained of the rule of 'Alitagín.²⁷⁶ The Sultán, to subdue him, crossed the River Jaihún.²⁷⁷ The nobles of Máwar-un-Nahar came out to meet him, and brought with them offerings becoming their respective selves. Yúsaf-Kadr Khán, who was the ruler of all Turkeistán,²⁷⁸ also came to meet him. His interview with the Sultán was (characterized) by great affability and friendliness (on the part of the Khán). The Sultán was excessively pleased. They held (many) levées, and bestowed on one another presents and valuable gifts. They both parted from each other in peace and amity.

273 Persia.

274 1024 A.D.

275 Lit : written with the pen.

276 Governor of Samarkand ('Ambery's Bukhára')

277 The Oxus.

278 His head-quarters were at Káshghar.

When 'Alitagín heard of their proceedings he fled. The Sultán despatched men after him, captured him, and brought him back. He put fetters on him and imprisoned him in a fortress of Hindústán, whilst himself he marched to Ghazní.

In this same year, that is, in 415 H.,²⁷⁹ some one represented to him that the Hindús of Hindústán asserted that when the souls (of men) are separated from their bodies they go to do homage to Somnát, and (that) then each soul is made over to the body for which it is best fitted. That another belief of the Hindús was this: that the ebbing and flowing of the tide is owing to its reverence for Somnát; that the Bráhmans also gave out that Somnát was very angry with those idols which Mahmúd had destroyed, therefore he had not assisted them, otherwise in the twinkling of an eye he could have annihilated all (his force); and that another belief of theirs was this, that Somnát was supreme, and that the other gods were his chamberlains and sentinels.

When the Sultán was informed of these matters he determined to conquer Somnát. On the tenth day of the month of Shab-kadr, he, with a picked force, and with 30,000 horsemen, ready to battle for the Faith,²⁸⁰ which had come together from Turkistán and other countries, marched for Somnát.

It is a great city on the shore of the sea of 'Amán,²⁸¹ and a place of worship for all Bráhmans and infidels. Somnát (the god) also dwells in this city.

It is related in history that the people in the time of the Prophet of the Latter Days (the peace of God be upon him) had removed a large idol called Somnát from the K'aba,²⁸² and brought it to this place and founded the city in his honor.²⁸³

However, from the books of the ancient Bráhmans, which were composed one thousand years before the appearance of Islám, it is manifest that this account is not trustworthy:

279 1024 A.D.

280 "Gházi."

281 Amongst oriental geographers the sea between Ethiopia and India, the Arabian Sea, vulgo: "The Sea of Oman."

282 A building within the precincts of the Baitulla, or house of God at Makka which contains the famous sacred black stone and the reputed tomb of "Ism'ail" or "Ishm ael." In the days of the idolatry of the Arabs it was consecrated to Saturn. (Sale's Korán).

283 Lit: in his name.

they on the contrary, assert that this idol is of the time of Krishna, who flourished 4,000 years before. The Bráhmans, moreover, worship him, and according to their statement he disappeared (from the earth) in this very spot.

The Sultán, on the fifteenth of Ramzán, which the Pakkhtúns call "Da Roje Miyásht," or the month of the fast, reached the city of Multán. As in front of him a wilderness, devoid of water or grass, lay, the Sultán ordered that every one should carry water and grass with him. The Sultán himself, as a precautionary measure, caused twenty thousand picked camels to be laden with water and grass. When they had passed through that wilderness they reached the city of Ajmír.

The Rájah of that place had retired off the main route, so the soldiery of the Sultán gave themselves up to massacre and plunder. As, however, their object was to destroy the fortress of Somnát, they did not delay to reduce the fort of Ajmír, but marched on and took the road (which lay) before them. In the interval several fortresses, powerfully garrisoned with brave men, met their view, but they were all panic-stricken, and without resistance agreed to become tributary.

After this he reached Nahrwála.²⁸⁴ He found the city deserted, so he gave orders to enter it and bring forth its large supplies of grass. When they had gone and brought forth the grass they set out with all despatch, and reached Somnát with the utmost celerity.

There they saw on the shore of the sea an enormous fortress, so that a man might fancy its top reached to heaven. The waves of the sea were dashing against its walls, on the top of which were many infidels seated, gazing (with curiosity) on the Moslems. They kept on shouting with loud voices: "Somnát hath brought you here to destroy you all at a single blow. How many-soever idols ye have destroyed in Hindústán, for them will he now revenge himself on you."

284. The capital of Guzerat.

The next day, when the sun had risen, the Sultán gave the word to his troops, and they advanced unflinchingly²⁸⁵ to the base of the walls to combat. When the Hindú saw their bravery and bold front they retreated from the higher portions of the fortress from fear of the archers, and fled all to the temples and besought aid from Somnát.

The Moslems (meanwhile) planted their scaling-ladders, mounted to the top of the walls, and with loud voices shouted the Takbír.²⁸⁶ The Hindús on their part,²⁸⁷ with one consent, withstood them, so they fought together the whole day. When it was night both armies rested; and the next day again (the Moslems) in the same fashion joined battle, and exerted²⁸⁸ themselves till night-fall, and put to death many infidels.

On the third day large reinforcements came up from various parts of Hindústán, and deployed their lines outside (the fortress) in the plains. The Sultán left some men to carry on the investment, whilst the remainder went and waged combat in the open country. Now owing to the arrival of the chieftains under Pramdeo and Dábsalím, the Moslems were overpowered. The Sultán in great anxiety retired to a secluded spot, and caught hold of the patched-mantle²⁸⁹ of Ab-ul-Hassan Kharkáni, and prayed to the Pure God for victory and success. After this he came in person to the centre of his line, and led an assault against the infidels. Victory was his fate, and he slaughtered 5,000 men of renown.

When fear overcame²⁹⁰ the garrison in the fortress, they gave up (all thought of) resistance, and the Bráhmans and servants of Somnát, who were about 4,000 in number, proceeded to the shore of the Sea of 'Amán, embarked in boats, and set sail for the island of Sarandíp.²⁹¹ However, the Sultán had already anticipated this step, and had stationed several ships, manned with soldiers on the course to Sarandíp. When the ships of the infidels appeared in sight, they gave chase to, and sunk, them all.

285. "Barábar."

286. i. e., the words "Alláh Akbar," God is most great.

287. "Hum."

288. Lit: fatigued themselves.

289. The patched cloak worn by Moslem ascetics.

290. An instance of the substantive component of an intransitive, derivative not inflecting in the feminine. Vide Trumpp's Grammar, § 122 (b), p. 177.

291. Ceylon.

After this the Sultán, with his family and nobles, entered the fort and examined all its buildings. There was inside the fortress a temple which had been constructed so exceedingly long and broad a building that it had 56 pillars, and all were studded with gems. Somnát was a stone-idol five yards in height, of which two yards were (buried) in the earth and three yards were above it. When the Sultán's glance lighted on the idol he had a battle-axe in his hand, and with it struck it so strong a blow on its face that he broke it in. He on this gave orders, and they (at once) detached two masses from it, which he sent to Ghazní,—one they set up in the portico of the Friday Mosque,²⁹² the other they placed in the palace of the royal audience. For six hundred years these portions (of the idol) remained there, and the people used to look at them. They detached two other portions also from Somnát and sent them to Maka and Madina, that they might set them up in the main thoroughfares, so that men of all classes might walk over them.

The story is true that whilst the Sultán was meditating breaking up²⁹³ the idol Somnát, a deputation of the Bráhmans and nobles besought him saying: "If the Sultán will not destroy this idol we will pay into the treasury of his Majesty so much gold." The (Turk) nobles were willing to agree to this, and said to the Sultán: "By the destruction of this idol idolatry will not be banished from this city, whilst if money be accepted in its stead it will benefit²⁹⁴ a great many Moslems." The Sultán said: "You speak truly; but if I act

thus the people will call me 'Mahmúd, the Idol-trafficker,' whilst if I destroy it they will call me 'Mahmúd, the Iconoclast.' Now it is better that in this world and that to come they should call me the 'Iconoclast,' and not the 'Idol-trafficker.'" Now this was the advantage derived from the pious faith of the Sultán, that when he had broken open the idol so many pearls of the purest lustre²⁹⁵ were found in its interior, that they were worth one hundred times more than the price offered by the Bráhmans.

292 Note the inflection of the Arabic noun in 'a'on being used in Pakkhto, and vide Trumpp's Grammar, § 10 (2), page 33.

293 Note force of Indicative Imperfect.

294 Note the adjective is used substantively. Vide Trumpp's Grammar, § 179 (3).

295 Note the adjective being borrowed from the Persian does not inflect, and vide Trumpp's Grammar, § 90, page 117.

It is related in the "Haibat-us-Sir" that Somnát is the name of the idol which the Hindús account supreme amongst all their idols; but by the account of Shekh Faríd-ud-dín, Atár, a contrary one is apparent, as the following couplet of itself testifies :—

The army of Mahmúd, in the midst of Somnát,
Discovered an idol which bore the name of Nát.

that is, "Som" is the name of the temple, and "Nát" was the idol inside it.

Now the writer of the present lines is aware that what the historians have related is true, whilst the account of the Shekh-Sáhíb is also not incorrect, because the above word is compounded of "Som" and "Nát." "Som" is the name of a Rájah who built the idol, and "Nát" is the name of the idol itself. Afterwards, owing to frequent usage, they both became one name, and it was considered the name of the idol. In time it was used²⁹⁶ both as the name of the temple and also as that of the city. Now if any one call the name of the idol

K. A., p. 179. "Somnát" or simply "Nát," both (names)
would be right. In Hindí they call whatever is
venerable "Nát.

In the temple of Somnát, on nights and days when the moon or sun is eclipsed, over two or three hundred thousand persons were wont to assemble, and folk would bring (the idol) offerings from very distant countries; whilst the villages, with which the rulers of Hindústán had endowed Somnát, were said to be two thousand. Moreover, two thousand Bráhmans were continuously employed in devotions to Somnát, and used to bathe him every night in fresh water brought from the Ganges, notwithstanding that there was a distance of six hundred "kos" between the Ganges and Somnát. A gold chain was suspended from one extremity of the temple to the other, and small bells were hung on to the chain. Whenever they rang those bells and the Bráhmans heard them, they would assemble for worship. Five hundred female slaves, musicians, and dancers, and three hundred male musicians, resided continuously in the temple, and received food and clothing from its endowments. Three hundred barbers were seated ready to shave

The priests and
servants of the
temple.

the beards or heads (of the worshippers), whilst numerous Rájahs used to send their daughters to the temple as an offering to Somnát.

So many pearls were received into the treasury of the Sultán from this temple, that to the hundredth part thereof pearls had not been (heretofore) collected together in the treasure of any one single monarch. In the history of Zain-um-Mázar it is related that the temple, in which Somnát was, was, as a fact, pitch-dark, and its light was (furnished) by pearls which had been placed in the lamps, and that from them a bright lustre issued. In the treasury of Somnát so many small idols of gold and silver were found that they could not be counted by the people, as Hakím Suná-í hath said :—

The idols of the K'abá and of Somnát destroyed were
By the hands of Muhammad and Mahmūd.
From the K'abá did Muhammad remove what was against (his faith)
Somnát (likewise) was purified and cleansed by Mahmūd.

To continue : When the Sultán was without any further anxiety as regarded the matter of Somnát, he determined to punish Rájah Pramdeo, who was the chief Rájah of the city of Nahrwála, because, when the Sultán was engaged in the blockade of Somnát, he had sent large reinforcements to the infidels ; indeed, two or three thousand Moslems had fallen martyrs at the hand of his army. After the conquest of Somnát, Rájah Pramdeo fled from Nahrwála, which was the capital of Gujrát, and strengthened himself in the fortress of Kahinda.

From Somnát by land to that fortress was a distance of six score "kos." When the Sultán reached the territory of that fortress he perceived that there was deep water on every side of it, and that there was no means of approach to it from any direction. The divers with the army made many attempts, but in no way could they sound it.²⁹⁷ He next summoned the divers of the country and asked them about the passage to the opposite shore. They replied that in such and such a place there was a ford ;²⁹⁸ but if the tide should rise²⁹⁹ the whole party would be drowned. The

297 Lit : took great thought, but in no way could they understand it.

298 Lit : place to cross over.

299 Lit : the water should come in waves.

Sultán sought for an omen from the Holy Kurán, and trusted in God's mercy. Next, together with his nobles and troops, he forced his horse into the water and reached the opposite shore in safety.

Pramdeo regarded the saving of his life as the primary consideration,³⁰⁰ so, devoid of all sense of honor or shame, he left the fortress alone in the garb of a religious mendicant, and fled to some retired spot.

Meanwhile the troops of the Sultán entered the fortress. They put to death a great many infidels, and took prisoners their wives and children. The property and jewels of the Rájah they deposited in the treasury of the Sultán.

The Sultán, conquering and victorious, marched to Nahrwála, and when he saw the healthy climate, handsome youths, verdant gardens, clear-running streams, and other attractions³⁰¹ of the country, he resolved to reside in it some years; indeed, he made up his mind to found³⁰² a capital there for himself and make over Ghazní to Sultán Mas'aúd, (his son).

From several³⁰³ books of history³⁰⁴ it appears that at this time several mines of pure gold were discovered in this place. The Sultán on this account meditated building³⁰⁵ a capital for himself at Nahrwála. Of those mines now-a-days not a trace has been left. It has often happened that in those days³⁰⁶ there would be a mine in a certain place, and yet (that) at this time it should have disappeared. For instance, in Sístán, in the reign of the Sultán, a mine was discovered,³⁰⁷ and was again after some time destroyed by an earthquake. In the island of Sarandíp³⁰⁸ and Pegu and other sea-ports and islands, mines of gold and rubies appeared. The king desired to embark troops in transports and reduce those countries; but his nobles,

300 Lit: blessing.

301 Lit: materials for pleasure.

302 Lit: he approved of this that he would &c.

303 Note the indefinite pronoun "b'azai" is here inflected. Vide Trumpp's Grammar, § 113 (5).

304 Note inflection of the Arabic plural, and vide Trumpp's Grammar, § 180 (1)

305 Note force of Indicative Imperfect.

306 Lit: at that time.

307 Lit: appeared.

308 Ceylon.

actuated by loyal feelings,³⁰⁹ represented to him that Khurásán had, after great exertions (on his part), fallen into his hands, and that an enormous (number of) persons had been slaughtered on its account, so that it did not appear judicious now to abandon it and to select Gujrát as his capital. This advice sank³¹⁰ into the Sultán's mind, and he resolved to return.

He accordingly addressed (his nobles) saying: "Select a man to whom the government of this country may be made over." The nobles consulted together and addressed the Sultán as follows: "We cannot be (continually) visiting³¹¹ this country; therefore, if it please your majesty, a native of these parts should be appointed its ruler."

The Sultán convened a Jirga³¹² of the inhabitants of Somnát on this point. They said to him: "No one in this place is equal³¹³ to the Dábsalím family in dignity and pedigree. This very day there happens to be³¹⁴ here a man of their family in the garb of the Bráhmans. If the Sultán were to entrust this matter to him it would be as well." Some persons, on the other hand, said: "This Dábsalím is a man of a very cruel disposition; he has already several times contested for the government, but has always become a captive in the hand of his brethren, and (only) obtained his release by humble entreaties. He has now in despair taken to asceticism and become a resident³¹⁵ in the temple, but there is a second Dábsalím among his relatives who is very prudent, and thoroughly understands (how to manage affairs). Indeed, all the Bráhmans admit his experience and intelligence. He is just now ruler in such and such a place; (but) if the king issue the order he will, with all alacrity,³¹⁶ attend and convey himself to the presence (of his Majesty). Moreover, he will interest himself in the well-being of the country in whatever manner it may please the Sultán and will punctually every year pay into the treasury of your Majesty the revenues of Hindústán."

309 "Khair-Khwáhi da párah."

310 Lit: took effect on.

311 Lit: going to and coming from.

312 Vide Ganj-i-Pakkhto Tale XXIX, Note 33.

313 Lit: reaches.

314 Lit: is.

315 Lit has settled down.

316 Lit: with both his eyes.

The Sultán replied: "If that personage had chanced to be present here and had himself made the above speech, it would have been better still. But considering³¹⁷ I have not (even) seen nor (yet) set eyes on him, were I to bestow on him so extensive a territory, it would be an action worthy (only) of imprudent folk."

On this the Sultán summoned the Bráhmaṇ Dábsalím, and made over government of Nahrwála to him. He bound himself to pay the tribute and revenues demanded by the Sultán, and petitioned him saying: "A certain Dábsalím belongs to my family, and bears me great enmity. Now when he is aware of the departure of the king and seeks me out he will defeat me, inasmuch as I have not power or influence equal to (his). But if your Majesty free me from his machinations, I will every year pay into your Majesty's treasury two-fold³¹⁸ the revenues of Kábal and Zábal."³¹⁹

The Sultán replied: "Two years have elapsed since we came on this religious war; it is indeed not two years, but to be accurate, two and a half. Let us (nevertheless) first settle matters with him, and afterwards resolve to return to our native land."

He accordingly despatched a force to the territory of Dábsalím. In a short time they conquered it and brought the other Dábsalím alive (to the Sultán), and made him over to this Dábsalím.

Dábsalím said: "In our religion the execution of a king is not permitted. Indeed the usual procedure is, that whenever one king falls a captive into the hands of another, the latter should construct for the former a narrow dark cell under his throne, and should leave³²⁰ an aperture in it through which they may give him bread and water, and he should remain a captive until such time as one of the two die. Now since I have not sufficient stability³²¹ (in my government) to retain an enemy in captivity, and as when the Sultán leaves I fur-

317 "Chi."

318 Note the idiom.

319 Sístán.

320 Lit: make.

321 "Sambálai," a substantive not to be found in any published Dictionary; its adjective is "sambál." Vide Note 340. The verb "sambál-awul" is found in Bellew's Dictionary.

ther dread that his adherents will excite a revolt against me and free him from me, I solicit that the Sultán should now take him along with himself to Ghazní; and if hereafter I obtain (greater) power and influence, may your Majesty be graciously pleased to send him (back) to me! The Sultán granted this request also.

K.A., p. 184.

Two and a half years³²² afterwards he returned to Ghazní. But as Rájah Pramdeo and the Rájah of Ajmír and other Rájahs, had collected together large forces and held the road which lay before the Sultán, (and as he) did not consider a war advisable, he marched for Multán, through Sind.

K. A., p. 185.

Return to Ghazni via Sind and Multán.
A. D. 1026.

The army at various places suffered great hardships (for want) of supplies of water and grass, and, after encountering great privations, reached Ghazní in the year 417 H.³²³

When the Sultán was proceeding towards Multán *via* Sind, he issued orders that a man was required to show the road and to accompany them. A Hindú at once undertook the duty and marched forth in the van of the army. He led it by such a route that nowhere along it was there a sign of water. When one night and day had passed the force was reduced to such extremities that every one imagined that verily one of the signs of Doomsday had made its appearance. The Sultán questioned the Hindú and said: "What road is this by which you have brought³²⁴ us?"

The Hindú replied: "I rank amongst the servants of Somnát, and have brought³²⁴ thee and thy army by this route to effect their annihilation."

The Sultán fell into a rage, and then and there³²⁵ put the Hindú to death.

The same night he issued from the host and went to a desert place, and there bowed his head in worship to the Holy God, and with great fervency made supplication and solicited deliverance³²⁶ for himself and his army. When a watch of the night had passed, a meteor appeared to him in the direction of the north star; he at once gave orders to his army

322 Elphinstone (History of India, p. 339, Note) considers this an error of Ferishta's for one and a half.

323 1026 A.D.

324 Pakkhto Indicative Past.

325 "Pahaghah si'at."

326 An instance of a masculine noun in "i." Vide Trumpp's Grammar, § 9 (7)

and they marched in the direction of the meteor. As the day was beginning to dawn³²⁷ they reached the bank of a river, and, owing to the efficacy of the devotion³²⁸ of the Sultán, escaped death.

Meanwhile when Dábsalím was firmly established³²⁹ in the government of Somnát, he despatched envoys with pearls and treasure to the Sultán, and solicited his enemy from him. This proceeding did not appear judicious to the Sultán, and he was undecided as to whether he would send him the young man (or not). His nobles and ministers were, however, on good terms with Dábsalím, so they said to the Sultán: "To infidels and polytheists what availeth kindness? Moreover, your Majesty promised to send him; so it is now (in every way) becoming that the youth should be sent to him."

The result was that he made Dábsalím over to the envoys, and gave them permission to depart.

When they reached Somnát, Dábsalím (the Governor) issued orders, and they prepared a prison agreeably to their well-known custom, whilst he himself went forth to meet the young prince and put his own private platter and water-ewer on his³³⁰ head. He further made him run alongside of his horse, and led him forward towards the prison.

However, as he was going along the road, he, mounted on his horse, kept galloping from one side of the road to the other for (very) joy. The heat overcame him, so he lay down under a tree to rest himself and take breath, and spread a red handkerchief over his face.

At this juncture it chanced by the power of the Lord of Glory that an enormous bird appeared, and mistook the handkerchief for a piece of (raw) meat. He made a swoop at it with such force that his talons became jammed into Dábsalím's eyes, and both were gouged.³³¹

Now in those days the chiefs of Hindústán would not acknowledge the rule of the decrepid, the maimed, the blind, or

327 Note force of Indicative Imperfect.

328 *i. e.*, devoted love to God.

329 Lit : found strength.

330 We have apparently here an instance of the dative "war" used as a pure dative without a postfix, as Trumpp asserts was originally the rule in Pakkito. Vide his Grammar, § 109, p. 136.

331 Lit : became blind.

persons with other infirmities. The escort began to clamour, and the captive Dábsalím also came with the crowds to see the result. As there was in those parts no one else fitted to rule, they made this self-same captive their king, and placed the platter and ewer on the head of the blind Dábsalím, and proceeded onwards in the suite of the (quondam) captive Dábsalím, and hurried (his blind rival) off to jail.

Praise be to God! in the twinkling of an eye whatever the Bráhmaṇ Dábsalím had intended for the other befell himself, and the purport of the saying of the Prophet, "Whoever hath dug a pit for another will eventually fall into it himself," was apparent. He found himself caught in his own trap and shed tears of blood for tears, and kept reciting the following dirge to himself:—

My heart and eyes have hurled,
This my earthly frame into the fire and water.
Behold ye my state with both your eyes,
Next in your heart take pity on my person.

Yes! the decrees of God taketh from one his royalty and humbleth him to the earth, whilst he preserveth another in safety in the belly of a fish.³³²

In the Jám'i-ul-Hakáyat it is related that the Sultán saw an idol in a temple of Hindústán which was stationary in the air without a chain; neither could any means for its suspension be perceived, nor did it sway to and fro, nor did it fall. When the Sultán saw this idol he directed his thoughts towards it, and made enquiry of the learned men saying: "What contrivance is this (by) which this idol is stationary in the air?" They all replied to him unanimously: "This idol is (made) of iron,³³³ and these walls round it of load-stone, that is, the stone which attracts iron to itself; so naturally the idol is stationary in the midst, and does not vibrate one way or the other, up or down, backwards or forwards." The Sultán issued orders, and they knocked down one wall; the idol at once fell headlong to the earth.

K.A., p. 188.

Anecdote of
the stationary
iron Idol sus-
pended in mid-
air.

332 The story of Jonah (Zu-n-nún) is given in the 37th: Súra of the Kurán.

333 Vide Trumpp's Grammar, § 184 (4).

This same year when the Sultán reached Ghazní Khalífa Al-Kádir-Billah, of Baghdád, sent him a letter, in which he had recorded several titles for the Sultán and his sons. The title of the Sultán was "The Main-stay of Dignity and of Islám;" the title of Amír Mas'aud was "The Bright Star of Dignity and the Pride of the Faith;" and for Amír Yúsaf was (the title), "The Forearm of Dignity and the Strengtheners of the Faith." After this he wrote: "Whomsoever the Sultán may appoint to succeed him³³⁴ in his Government the same will be³³⁵ approved of by me." This letter reached the Sultán in Balkh.

In the self-same year the Sultán set forth to chastise the Jats³³⁶ who were in the Judí³³⁷ mountains on the bank of the river, because when the Sultán was returning from Somnát these Jats had insulted his troops.

When he arrived at Multán he issued orders that 4,000 boats should be built, and that for each of these boats excessively strong iron spikes should be constructed, one spike in the bows of the vessel, and the other two on the two sides; so that whatever came into contact with them should not thereafter remain intact. They launched them all in the stream, and embarked twenty men with arrows, bows, and burning glasses,³³⁸ and other munitions of war, in each separate boat, and proceeded to exterminate the Jats.

334 Lit: in his place,

335 Lit: is.

336 According to General Cunningham's Archaeological Survey of India, Vol. II, the Jats are an Indo-Scythic tribe, whose original seats were, with the rest of their branch (the Dahæ) of the Sá Horde, on the River Oxus: their special locality being probably in the vicinity of the valley of the Murgh-ab. Hence they migrated ciriter 126 B.C., and colonized Southern Indo-Scythia, i.e., the South-west Punjab and Sind. In the text here they are said to inhabit the mountains of Judí, i. e., the western portion of the Salt Range. Judí Ararat is the name the Moslems gave the peak of Sakeswar (modern Sakesar) from its fancied similarity to the mountain on which the Ark finally rested: but Cunningham identifies the name Judí with the Awán tribes, who have for so many centuries held the country in the vicinity. The modern Jats are found both as Moslems and Hindús in the Punjab (where they form two-fifths of the total population), Hindústán, and Sind, in which last country, however, owing to intermarriages with Balúchís and others, they are no longer a distinct or distinguishable race.

337 Note non-inflection of adjective, and vide Trumpp's Grammar, § 92 (7)

338 There was an ancient tradition that the Roman fleet was reduced to ashes in the port of Syracuse (B.C. 214) by the burning glasses of Archimedes, and it is asserted that a similar expedient was employed in the defence of Constantinople (A.D. 514). "The truth of these two extraordinary facts is invalidated by the silence of the most authentic historians. "Yet" continues

When the Jats were aware of this they sent their women and children to the islands,³³⁹ and the men alone remained prepared³⁴⁰ for combat. They next launched 4,000—some say no, 8,000—boats on the river. Numbers of young men, armed and equipped for the fray, embarked in each boat.

When both sides met they waged a mighty combat together. But every boat of the Jats which came into contact with the spikes of the boats of the royal army at once went to pieces³⁴¹ and the Jats in them were drowned in the river. The upshot was that the greater part were drowned, and very few, if any,³⁴² escaped (this death); such as did, they put to the sword. Next the soldiers of the Sultán went in quest of their families, and brought them all off the islands as prisoners. The Sultán, elated with victory and conquest, returned to Ghazní.

In the year 418 H.³⁴³ the Sultán appointed Ab-ul-Harb-Arslán,³⁴⁴ Amír of Tús,³⁴⁵ in the direction of Expedition against the Turk-mans, A.D. 1027. Abiward and Nisá,³⁴⁶ and gave him orders saying: "Proceed and exterminate the Turkmáns who have crossed the River Amúya,³⁴⁷ and are raising disturbances there."

When the Amír of Tús went forth and had had several engagements with them he sent a despatch to the Sultán saying: "If the Sultán be kind enough (to come) himself, there is a prospect of the enterprise being successful, otherwise it will be difficult to put down their raids."

Gibbon, "the admirable experiments of a French philosopher [Buffon in 1747 A. D.] have demonstrated the possibility of such a mirror; and since it is possible, I am more disposed to attribute the art to the greatest mathematicians of antiquity than to give the merit of the fiction to the idle fancy of a monk or sophist." (Gibbon's Rome, Chapter XL). More recent experiments with Mr. Parker's lens show that, subjected to it, green-wood takes fire instantaneously, water boils immediately, bones are calcined, and things not capable of melting at once become red-hot like iron. [Hady's Dates *in verbo*.

339 Apud Cunningham to the Sind Ságar Doáb, i. e., country between the Jhelum and Indus.

340 Vide Note 321.

341 "Dara," a splinter. "Ware" here is simply a repetition for sake of the jingle, and has no specific meaning. Vide Táríkh-i-Murass'a Chapter I, Note 9, Note the very idiomatic concord.

342 We have here an instance of the indefinite pronoun "tsa," being used with reference to animates. Vide Trumpp's Grammar, § 113 (2)

343 1027 A.D.

344 The dative postfix "lara" is here used like the Urdú "ko" of the accusative.

345 Ancient Mashad. Its ruins lie to the north of the modern city. (Bellew).

346 Two towns on the northern border of Persia, now no better than miserable settlements constantly exposed to the incursions of the Tekke-Turkmáns. (Vambéry's Bukhára).

347. Or Oxus.

The Sultán went against them in persons and dispersed
K. A., p. 190. their band.

When the generals of the Sultán were successful against
Conquest of the country of 'Irák,³⁴⁸ and had freed it from
'Irák, A.D. 1030. the rule of the dynasty of Búyá,³⁴⁹ the Sultán
felt compelled to proceed thence towards Rai. The enormous
treasures of Rai,³⁵⁰ which for several years (past) the Dailamí
governors had accumulated, fell into his hands without an
engagement or a struggle. Whomsoever he came across of
the heterodox or the Karámatat,³⁵¹ against whom there was
proof, he put to death : and made over the country of Rai and
Íspahán to Amír Mas'aúd (his son), whilst he himself proceed-
ed to Ghazní.

A short time after, consumption or some other grievous
complaint attacked the Sultán, but he kept
Death of the Sultán A.D. 1030. courageously asserting to folk that he was
K. A., p. 191. well and strong, and in this condition proceeded
to Balkh. When it was the season of spring he returned to
Ghazní. His complaint there became very virulent. At
length at Ghazní, he of this same complaint on a Thursday,
the 23rd of Rabbi-ul-Akhir, which the Pakkhtúns call Dwa-
yama Khor, or the Second Sister, in the year 421 H.,³⁵² and
at the age of 63³⁵³ took his journey from this world ; he had
reigned 35 years.

The same night, as it was raining, they removed his corpse
and buried it in the Firoza Palace at Ghazní.³⁵⁴

Sultán Mahmúd was of middling stature,³⁵⁵ but his limbs were
Personal ap- well-proportioned. He was pock-marked.³⁵⁶
pearance of the Sultán. He was the first to assume the title of Sultán.

348 'Irák-i-'Ajám, the ancient Media, the largest and most important province of Persia, containing the cities of Tehrán, Ísfahán, Hamadán, etc.

349 The Búyá or Dailamí dynasty. They were called Búyá after their ancestor and Dailamí after their native town Dailam, in Mázánderán. They ruled in Fárs, Karmán, Khúzistán, and 'Irák-i-'Ajám from about A.D. 940 to A.D. 1030 when 'Irák-i-'Ajám and Khúzistán fell to Sultán Mahmúd. Their rule fell in Fárs and Karmán to the Saljúks, 1055 A.D. (Malcolm's Persia).

350 The ancient Rhagæ ; its ruins are still visible a few miles south of Tehrán.

351 Vide Note 154.

352 29th April, A.D. 1030. Malcolm (History of Persia) says the Sultán died of stone.

353 We have here an instance of the substantive with a numeral not inflecting in the genitive plural. Vide Trumpp's Grammar § 65 (4), note, (page 84).

354 For the present condition of the tomb of this great Moslem conqueror, vide Bellew's Afghánistán, page 184.

355 Lit : in stature was middling.

356 He was disfigured with small-pox to a degree that was a constant source of mortification to him in his youth, until it stimulated him to exertion from a desire that the bad impression made by his appearance might be effaced by the lustre of his actions. (Elphinstone's India).

When the Sultán felt himself dying³⁵⁷ he, two days before (his death), gave orders, and they brought before him into the court-yard out of his treasure bags of gold and silver, several varieties of pearls and stuffs which he had been collecting together for a long time, and converted the court-yard into a small *parterre*. With grievous regrets he continued gazing on them and weeping with many lamentations. A short time after he sent them back to the treasury, and even in his then state bestowed nothing on any one from such vast treasures. It was for such actions as these that the Sultán became notorious for his avarice.

The next day he seated himself in his litter and went to the plain (outside the city). He gave his orders, and they sent for all his horses, mules, elephants, and camels. He reviewed them for some time, and wept most bitterly at having to leave them, and then returned to his palace.

There is a story of Abul Hassan 'Alí (the son of Hassan Maimandí) that one day the Sultán enquired of Abu-Táhir, Sámání: "How many valuable pearls did the Sámání dynasty³⁵⁸ accumulate?" He said in reply: "In the time of Amír-Núh-Sámání³⁵⁹ $7\frac{1}{2}$ sérs of valuable pearls had been collected together in the treasury." The Sultán answered: "Praise be to God! who hath given me so many pearls of the highest value that they exceed even $20\frac{1}{2}$ sérs (in weight)."

It has been related that towards the close of his life he one day heard that a certain person in Nishápúr possessed great wealth. The Sultán gave his orders, and they brought him to him. He said to him: "I have heard that you are a heretic."

The other replied: "I possess not a single objectionable quality, except in so far that I am wealthy. I possess great wealth, so take thou all my property, but do not allow this ignominy to be attached to me."

The Sultán took away all his property from him and gave him a royal warrant, in which he had written: "This man's faith is that of the Moslams."

357 Note force of Ind. Imperfect.

358 They reigned in Trans-Oxania from A.D. 871—999

359 He reigned in Trans-Oxania A.D. 943—954

In the *Tabakát-i-Násari* it is related³⁶⁰ that he was doubtful regarding the following tradition of the Prophet: K. A., p. 193. His religious and other doubts. "The learned are the heirs of the Prophet," and incredulous regarding (the truth of) the Day of Judgment, and of the relationship of father and son between himself and Amír Sabaktagín in the family tree.³⁶¹ One night (as) he was going somewhere, his servant accompanied him (and) preceded him with a candle and golden candle-stick in his hand. A scholar was learning his lesson by heart in a college, and when he required to refer to it he would look up the sentence by (the light of) a lamp (borrowed) from a shop-keeper. The Sultán's heart was affected at the sight, and he made him a present of the candle and candle-stick. The self-same night he saw Muhammad (the Elect, upon whom may the mercy and peace of God rest) in a dream. He said to him: "O son of Amír Násir-ud-dín, Sabaktagín! may God bestow such honor on thee in both world as thou hast bestowed on my nearest kin." By this address of the Prophet all his misgivings were changed to belief, henceforth he implicitly accepted the above three matters (as established facts).

In the second year after his death a great flood came, which overthrew several buildings in the city, and in His justice. which a very large number³⁶² of people were drowned.³⁶³ The dyke which Amír-ibn-Lais, Safár³⁶⁴ had constructed in his reign, the flood so completely carried away that no trace of it remained. Wise folk said: "This disaster befell (us) because of the death of the just Sultán." The justice of the Sultán had reached such a pitch that one day a Anecdote. man came to him with cries for justice. The Sultán said to him: "Speak out, what hast thou to say?"

He replied: "My request is not fit to be made³⁶⁵ publicly.³⁶⁶ If a private audience be granted me³⁶⁷ I will disclose it." The Sultán called him into his own private chamber and enquired from him of the matter.

360 An elliptical passive construction. Vide Trumpp's Grammar, § 203 (c).

361 i. e., Of the legitimacy of his birth.

362 Lit: without end.

363 Lit: died.

364 He governed in Sistán A.D. 877—901.

365 Vide Trumpp's Grammar, § 190 (c) for the passive signification.

366 An adjective used adverbially and inflected. Vide Trumpp's Grammar, § 172.

367 Lit: if it be in a private chamber.

The man said : " For a long time past the son of your majesty's sister has been in the habit of coming to my house and assaulting me with whips. He turns me out of doors, and spends the whole night with my wife. I up to this time informed thy nobles and ministers ; but they, for fear of him, could not bring this matter to (the notice of) your majesty. No one was (sufficiently) God-fearing to pay any attention to me, so I waited patiently, and looked to thee to consider my case. If thou wilt do me justice it will be very becoming (of thee), otherwise I will wait patiently till the Pure God in justice taketh compassion on, and vengeance for, me and on those who oppress me."

The heart of the Sultán quaked at these words, and he wept copiously. Next he said to him : " Why didst thou not like to tell³⁶⁸ me of this matter before."

He replied : " I desired to do so all along but I could not obtain an opportunity of seeing thee. To-day, by the grace of God, I, by numerous stratagems, managed to present myself before thee ; otherwise how can poor folk like me expect to get a hearing from one in so lofty a position (as thou art) ? "

The Sultán answered : " Do not tell any one that thou hast informed the Sultán of thy affairs, but depart and live with mind at ease ; whenever this wretch comes and turns thee out of thy house, come to me with all haste and let me know."

He replied : How will any one let me approach thee ? "

The Sultán sent for his chamberlains and gave them verbal orders saying : " Whenever this man comes to me do not you prevent his doing so, but allow him to come to me wherever I may be." In addition to this he said to him privately : " If they make excuses to thee that the king is asleep, or detain thee on any other pretence, do thou come to such and such a place and call to me in a low voice, and thou wilt gain thy object." After this the man, at ease in his mind,³⁶⁹ went to his home, but the other man did not come that night or the next.

On third night the Sultan's sister's son came, as was his wont, at midnight, turned the man out of his house, and, without any misgivings, became engrossed in his own amusements.

³⁶⁸ Note force of Indicative Imperfect.

³⁶⁹ Note Nominative absolute, and Vide Trumpp's Grammar, § 181.

The man ran at the top of his speed³⁷⁰ to the Sultan's gateway, but the chamberlains said to him : "The Sultán is at present asleep in his haram ; no one can approach him ; but if he had happened to be in the audience chamber, no one would have prevented you."

The man had no other course left, so he went to the place of which the Sultán had spoken to him, and called out in a low voice saying : "O gracious Sultán, what art thou doing ?"

The Sultán replied saying : "My poor friend wait, I am coming to thee." He accordingly came out with all despatch, and went off with the man. When he entered his house what does he see but his nephew lying with the other man's wife on the same bed, whilst a candle was burning alongside of them.

The Sultán at once extinguished the candle and drew his dagger, and with it severed his nephew's head from his body ; after this he said to the man : "Bring me a drop of water to drink." When he brought him the water and the Sultán had drunk it, the latter said : "My poor friend ! go and sleep in peace."

The man caught the Sultán by the hem of his robe and said to him : "I adjure thee by the God who hath given thee this kingdom of thine, to inform me why thou extinguishedst the candle, why thou calledst for water and next drunkenst it, and why thou saidst to me go and sleep in peace."

The Sultán said to him : "I freed thee from the oppression of that wretch, and cut off his head, so thou naturally wert without (further) cause for anxiety ; and the candle I extinguished on this account, because I thought if I beheld his eyes peradventure for love of a relative of my own I should not be able to aim the blow at him, and he would escape me. The water I asked for because when thou toldst me of this matter I swore an oath saying : 'I will neither eat nor drink until I have freed this poor wretch from the villainy of this tyrant.' To-day three days and nights have been accomplished, in which I have neither eaten nor drunken anything. Now when I had put an end to his misdoings, I was very much athirst, so I drank some water.

In truth every one will have heard tales of the justice of sovereigns, but no monarch will have done such a deed as this.

In the history of Baná-e-Geti it is related that when the Sultán went to Khurásán it crossed his mind to go and pay Shekh Abul Hassan Kharkání a visit, but he afterwards reflected that he had come (to Khurásán) on this occasion on a worldly errand, so that it was not becoming to visit him in pursuance of a different object, and it would be better for him to go to him afterwards. On that occasion he returned from Khurásán and went to Hindústán. When he came a second time to Ghazní he determined to perform the meritorious act of visiting the Shekh Sáhíb, so he went to Kharkán.³⁷¹ When he arrived there he sent a man to the Shekh and said to him: "Tell him that the Sultán has come to Kharkán to see him, and that if he will do him the kindness to come out of his oratory and attend his audience it will be very good of him." He further said to this man: "If he will not come repeat to him this verse of the Korán: 'O ye men! whosoever have accepted the Faith! accept the decrees of God and the orders of His Prophet, as also of your rulers, who shall be of your number.'³⁷²

When the Envoy had delivered to him his message the Shekh replied: "I will not go."³⁷³ On this the envoy repeated to him the above verse of Korán.

The Shekh answered: "Accept my apologies, and inform the Sultán that I am so engrossed in obeying the commandments of my God that I feel obliged, though with regret, to neglect the commandments of the Prophet, and have no leisure at all for those of (worldly) potentates."

The Envoy returned and related to the Sultán the above facts. The Sultán felt touched, and he said: "Rise up, that we may go to him. He is not the style of man for which we took him." He on this put his own robe on Ayáz,³⁷⁴ and

371 A village in the suburbs of Samarkand, in the khanate of Bukhára.

372 i. e., Moslems.

373 Pakkhto Indicative Present.

374 A favorite attendant of Sultán Mahmúd's. Their friendship has passed into a proverb, as the following couplet of 'Abdur Ruhmán's testifies:—

Spin rukhsár ao mushkín khál di wu-bula zam di?

Ya Mahmúd wa Ayáz nást sarah hamdam dí? (Raverty's Gulshan-i-Roh, 'Abdur-Rahmán, p. 28.)

(What do I view?) thy fair cheek and musky mole together consorted?

Or Mahmúd and Ayáz together seated breathing one common air?

attired ten female slaves in the garb of boys, and to test (the Shekh), took the place of Ayáz, whilst he put
 K. A., p. 197 Ayáz in his own place, and set out for the cell of the Shekh.

When they had all entered the cell and said: "As-salám 'aleikum," the Shekh replied: "Wa-leikum-us-salám," (but did not rise from his seat), and
 K. A., p. 198. turned his face to the Sultán. He did not even look at Ayáz.

The Sultán said to him: This (pointing to Ayáz) is the Sultán but you never respectfully rose to him." The Shekh replied: "This is all a snare, but I am not a bird (to be caught) by it. Yes: do thou step forward, since God hath caused all these to stand in thy presence."

The Sultán sat down and said to him: "Say a few words to me."

The Shekh replied: "Turn out the women who are not unlawful³⁷⁵ for men." The Sultán gave the sign, and the female slaves went out. After this he said to the Shekh: "Give me some account of Báýázid, Bustáni."³⁷⁶

The Shekh answered: "Báýázid hath said: 'Whosoever hath seen me is freed from misfortune.'"

The Sultán replied: "The Prophet (may the peace of God be on him!) was in dignity greater than Báýázid, yet Abu Jahl³⁷⁷ used to see him. Why then did he continue unblessed?

The Shekh answered: "Mahmúd! reflect that [as a fact] except the Four Companions³⁷⁸ and his intimate friends no one beheld the Prophet (may the mercy and peace of God be upon

375 *i. e.*, not within the prohibited degrees of marriage. Moslem can marry their female slaves.

376 A very celebrated Súfi teacher, a native of Bustán, near Astarábad, a town on the south shore of the Caspian Sea. His full name was Taifúr Báýázid. He was the founder of the Taifúri sect, one of the nine Súfi sects which derive their origin from Habíb, 'Ajami (or Habíb the Persian). Habíb 'Ajami received the "Kherka" or Súfi mantle from Hussén of Basra, one of the four persons whom 'Ali, the son-in-law of Muhammad, selected to disseminate the Súfi doctrines. (Malcolm's Persia.)

377 An uncle of the Prophet Muhammad. His real name was Ab-ul-Hakam, "Father of Wisdom;" but as he persistently opposed his nephew, he was called by the Muslims Abu Jahl, or "The father of Ignorance." He was killed at the battle of Badar fighting against the Moslems, A. D. 624. (Muir's Muhammad.)

378 They were Abu Bakar and 'Umar, who were his fathers-in-law, and, Usmán and 'Ali, who were his sons-in-law. They were also in this order the first four Khalifas.

him !), and the proof of this assertion is the following word of
 K. A., p. 198. God Most High : 'Thou lookest on them who
 gaze on thee, but they do not see thee.' ³⁷⁹

The Sultán was highly pleased (at his reply), and said to him : " Bestow on me some advice."

The Shekh replied: "Approve four things—first abstemiousness ; second, prayer in the mosque ; third liberality ; fourth, affection for your people.

After this he (the Sultán) craved from him a blessing.
 K. A., p. 199. The other replied : " I verily, at the conclusion
 of all my five prayers, say this prayer ' O God
 pardon thou the Faithful men and women.' "

The Sultán answered : " make a special prayer for me."

The Shekh replied; "Mayest thou at the last be Mahmúd." ³⁸⁰

The Sultán placed a bag of coins before him. The Shekh took out for him a barley cake and said to the Sultán: "Eat." The Sultán chewed a mouthful of the cake; it would not, however, go down his throat, but stuck (there).

The Shekh said to him : " This mouthful sticks (in thy throat) and will not go down, eh ?" The Sultán replied: "Yes." The Shekh answered: "In the same way do these gold pieces stick (in my throat) ; take them ; remove ³⁸¹ them : I have abjured ³⁸² them."

The Sultán said : " Give me a talisman." The Shekh gave him his mantle, of which mention has been made in the battle with Dábsalím and Pramdeo. ³⁸³

In the Jám'i-ul-Hakáyat they relate that when the Sultán went to the Shekh he said to him : " There were many matters to settle in Kburásán, but I have come from Ghazní solely to pay thee a visit."

The Shekh replied ; " Since thou hast come from Ghazní to see me, what wonder is it if people from Bait-ulla ³⁸⁴ resolve to

379 The purport is that though the Arabs viewed Muhammad with the eyes of the flesh, they did not comprehend his mission. It is of similar signification to the passage in our Bible : " They have ears to hear, but cannot hear."

380 Or " worthy of praise."

381 Note the insertion of the governed accusative between the syllables of the verb " wá-ekhlá" " yo-e-sa."

382 Lit : divorced.

383 Vide notes 142, page 40.

384 Mecca.

see thee and come." Praise be to God! the Sultán was verily a wonderful and mighty man, inasmuch as even
 K. A., p. 199. Shekh Abul Hassan, Kharkáni, hath thus spoken of him.

In the Rauzat-us-Safá³⁸⁵ it is related that one day the
 K. A., p. 200. Sultán was seated in his palace and was looking out of the window.³⁸⁶ He chanced to see a man
 Anecdote of the gambler. who had three fowls, and was making signs to the king,

The Sultán sent for him and said to him: "What dost thou desire to say, and why dost thou make these signs?" He replied: "Sire! I am a gamester, and made thee behind thy back³⁸⁷ my partner. I have now these three fowls for thee." The Sultán gave an order to some one who took them from him.

The next day he brought him two (more fowls), and the next day he again brought him three.

On the fourth he stood empty-handed and down-cast below the Sultán's palace. When the Sultán looked at him he said: "God bless thee! why is my partner cast down?"

The man answered: "I was gambling for your Majesty and for myself, and have lost one thousand pieces of gold. My friends have now come and are asking me for them."

The Sultán issued orders saying: "Give him five hundred pieces of gold, and tell him that henceforth, if I am not present he should not make me his partner."

In the Haibat-us-Sir it is related that the first Prime
 The various Wa- zirs of the Sultán. Minister of the Sultán was Abul 'Abás Fasíl,
 Abul 'Abás Fasíl the son of Ahmad, Isfrainí.³⁸⁸ At first he used to write for Prince Fáik (of Bukhára). Afterwards, when his reign was over, he took service with Amír Sabaktagín, and obtained the office of Premier. Again, when the Sultán became King, he also made him his Prime Minister; but because Abul 'Abás did not understand the Arabic tongue, he ordered that the work of the Secretariat should be recorded

385 The celebrated and well-known Universal History of Mirkhond, alias Muhammad Khawand Sháh, who flourished at Hirát circiter A. D. 1500.

386 Lit: one side and the other side.

387 The only idiom probably in which "pase" is used as a prefix; it is usually used as a postfix. Vide Trumpp's Grammar, § 174, 4.

388 i, e, a native of Isfrain, a city in Khurásán.

in the Persian languages. When, however, Khwájah Ahmad, Maimandí, became Wazír, he again brought the Arabic language into vogue.³⁸⁹

K. A., p. 200.

This Abul 'Abás was exceedingly well versed in affairs of State. Nevertheless, when he had held the Premiership ten years, he was removed from the office.

K. A., p. 201.

It appears from certain historians that they have related that the Sultán used to collect handsome slaves in great numbers, and that Abul 'Abás also had a similar taste. On one occasion some one said to Abul 'Abás: "There is a handsome slave in Turkistán; if any one sends for him it can be arranged. There is no difficulty connected with his coming." Abul 'Abás sent a man in quest of him, and asked him to come to him.

When the Sultán was aware of this he at once sent a man to him and demanded the slave from him. Abul 'Abás denied (that he was with him), but the Sultán invented a pretext and went (suddenly) without any warning to his house.

Abul 'Abas employed himself in attending on and entertaining the Sultán.³⁹⁰ Meanwhile the slave made his appearance. The Sultán, because of his denial, was enraged with the Wazír, and gave orders saying: "Seize him and destroy his goods." He next, with the utmost despatch, sent him towards Hindústán, where certain nobles, coveting his wealth, treated him with such cruelty that he died there.

After him Ahmad, son of Hassan, Maimandí,³⁹¹ became Wazír. This Ahmad was the Sultán's foster-brother³⁹² and school-fellow.

Ahmad Maimandí.

Hassan, Maimandí, was, in the reign of the Amír Subaktagin, the governor of Bust.³⁹³ There some peculation was proved against him, and they, by order of Amír Sabaktagin, executed him. So the report which is current amongst folk that Hassan, Maimandí, was the Wazír of the Sultán is quite wrong and incorrect.

389 Elphinstone (India) remarks that Abul 'Abás, being more a man of business than of learning, introduced Persian, and that Ahmad restored Arabic in permanent documents, such probably as charters. He further adds that it was owing to its being the Court language of Afghánistán that Persian became the language of business and writing in general when Hindústán was conquered by the Afgháns.

390 Lit: making his heart happy.

391 Maimand, a town in the Ghazni District.

392 Lit: sucked the same nipple as the Sultán.

393 Vide Note 207.

Ahmad, the son of Hassan, was a very elegant scribe and an intelligent man. He at first used to write letters and despatches; then the Sultán by degrees increased his rank until he made him head of his army. Afterwards the charge of the cities of Khurásán also fell into his hands, and, when the affairs of Abul 'Abás fell into confusion, he became Prime Minister in his place. For eighteen years he filled the office with honor.

Then a faction of the nobles, such as Altun-tásh, Amír 'Alí, and others of his class, whoever they were, fabricated matters against him behind his back to such an extent that they prejudiced the mind of the Sultán against him, and he removed him from the Premiership. He next made him over to a man named Bahrám and said to him: "Take him. There is a man in the valley of Kashmír named Jangí, transfer him to his care to confine in the fortress of Kálinjar. He was thirteen years a captive in that fortress, and afterwards was set free in the time of Sultán Mas'aúd. He (then) obtained a second time the office of Prime Minister, and died in the year 424 H.³⁹⁴

The Sultán after some time made Ahmad Hassan, the son of Maikál, who was very prudent and exceedingly intelligent, his Prime Minister. He was fated to enjoy this office till the death of the Sultán.

An anecdote is related by historians regarding Ahmad Hassan that at the time that Sultán Mahmúd, in the time of Amír Sabaktagín, was engaged in putting down Abu 'Alí, Samjúri,³⁹⁵ they heard in a certain place that there was a religious mendicant there who was famous for his many miracles and piety, and whom people called "The Deer-skin Clad Recluse." The Sultán had a great liking for religious mendicants, but Ahmad Hassan discredited their miraculous powers,³⁹⁶ so the Sultán said to him: "Thou dost not believe in these folk. However, follow me and let us go to him." Accordingly, they both went and had an interview with the hermit.

³⁹⁴ A. D. 1033.

³⁹⁵ The ex-governor of Khurásán. On his revolt against Amír Núh, Sámání, of Bukhára, and after his defeat at Hirát by Amír Sabaktagín, 993 A.D., he made an effort to regain Khurásán, and defeated Mahmúd, but was in turn defeated near Mashad by Amír Sabaktagín (Vambéry's Bukhára).

³⁹⁶ Lit: denied this matter.

The hermit commenced to talk like the venerable saints (of old), so the Sultán's belief in him increased, and he said to him: "Dost thou require any goods or cash that we can present thee with?" The hermit lifted his hand up in the air and held out his clenched fist to him full of gold and said: "What need hath he who can obtain gold from the treasures of the Invisible for (the help of) another?" When the Sultán beheld this act he felt thoroughly convinced that it was a miracle.

The Sultán thereon gave the gold to Ahmad Hassan; when the latter had examined it, the superscription impressed on it was that of Abu 'Alí, Samjûri.

When they had concluded their interview with the hermit; the Sultán said to Ahmad Hassan: "Didst thou behold this miracle or not?"

He said in reply: "I do not deny the miracles of saints, but it does not appear to me becoming that the Sultán should wage war with the race whose coinage is current even in Heaven."

The Sultán said: "Explain to me your meaning as to what this enigma³⁹⁷ is." He showed him the gold. When his eyes lighted on the coin of Abu-'Alí, Samjûri, he was abashed, and ashamed of himself. However, Ahmad Hassan's opinion was erroneous, inasmuch as many such deeds have by God's decree been performed by saints.

After this when Sultán Mas'aúd³⁹⁸ became King he said to Ahmad Hassan: "When thou wast returning from Mecca the Holy, thou acceptedest a Robe of-honor from the King of Misr.³⁹⁹ Now he was a heretic, so thou too hast become a 'Bátiní.'"⁴⁰⁰ On this pretext he had him executed at Balkh.

397 Lit: artifice.

398 Son of Sultán Mahmúd. He reigned A.D. 1030—1040.

399 Or rather the Fatimite Khalífa of Cairo.

400 The Pakkhto text explains this word as meaning outwardly a Mussalman and yet an Infidel. "The Bátinis or Esoterics were a sect so called, because, remarks M. de Sacy, 'they established an *interior* (Bátin, Arabic, for hidden interior) sense of the scripture besides the *exterior*. They said, whoever attached himself to the *exterior* fatigued himself with vain practises, whilst he who followed the *interior* might dispense with all actions; they gave to faith a preference over Islam.' This doctrine and others similar to it have always been deeply offensive to Sunni Muhammadans, and not without good cause. They were probably Christian doctrines deeply disguised. The Chris-

There were a great many famous poets in the time of the Sultán; for example: "Asáyarí, Fardáwsi, Manúchahr, 'Ansarí, 'Asjadí, Dakekí, Far-
The Poets of the Sultán's court. rakhi. Others of this class used (also) to attend his court.⁴⁰¹

Note by the Afghán Translator, Maulaví Ahmed.

This book has been completed on Monday, the fifteenth of the Last Sister (Rabí'a-us-Sáni), in the year 1289
Conclusion. H.⁴⁰² It has been translated from a work which is styled "Gulshan-i-Ibráhím," but is better known as "the History of Ferishta." Muhammad Kásim, Astrábádi, composed it:—

O Ahmad! if thy life last a thousand years,
 At length will there be separation from thy friends.
 Except God, all is altogether fleeting,
 Be they thy relatives, acquaintances or strangers.

tians of the Greek Empire, of Armenia, of Parthia, of Chaldea, and of Egypt forcibly converted to Muhammadanism, it is very likely, retained much of the geniality of the Christian doctrine as regards the relation of the deity to man, but were compelled by fear to hide their feelings under a dark esoteric veil. Hence the term Batiní or esoteric." (Preface by the Revd. J. Reynolds to the Kitab-i-Yamani).

401 Of the many names that adorned Sultán Mahmúd's court few are known in Europe. Ghazní under Mahmúd exhibited a greater assemblage of literary genius than any other monarch in Asia has been able to produce. (Elphinstone's India.)

402 22nd June, A. D. 1872.

SELECTIONS

FROM THE

“TARIKH-I-MURASS'A”

OR

“THE BE-JEWELLED CHRONICLE,”

COMPOSED BY

AFZAL KHAN

SON OF

ASHRAF KHAN

SON OF

KHUSH-HAL-KHAN, KHATAK.

Afzal Khán, Khatak, succeeded his grand-father Khush-hal-Khán, Khatak, in the chieftainship of the Khatak tribe A.D. 1690. He was the author of several Prose works, original and translations.

“The Britons were divided into many small nations or tribes : and being a military people, whose sole property was their arms and their cattle, it was impossible, after they had acquired a relish for liberty, for their chieftains to establish any despotic authority over them.....Each state was divided into factions within itself : and was agitated with jealousy or animosity against the neighbouring states. Wars were the chief occupation and formed the chief object of ambition among the people.”—(*Hume's History of England*).

TARIKH-I-MURASS'A.

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APPENDIX.

- I.—Genealogical Tree of the Sherbún Afgháns.
- II.—Genealogical Tree of the Khataks.
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- IV.—Precis of the events recorded in the Tarikh-i-Murass'a.

* This table of contents of each Chapter is drawn up by the Translator, and is more correct than that given by the Khatak Historian.

SELECTIONS FROM THE TARIKH-I-MURASS'A.

CHAPTER I.

THE HISTORY [ZIKR-PA-BAIAN] OF THE GHARAI AND THE KHAKKHAI (KARLANRAI),* THEIR MIGRATION FROM KANDAHAR TO THE PROVINCE OF KABAL, AND THEIR SEIZURE OF THE COUNTRY OF PESHAWAR, ET CÆTERA, AT A TIME WHEN SUCCESS ATTENDED THEM, TOGETHER WITH SOME CHRONICLES OF [THE AUTHOR'S] OWN TRIBE, AND AN ACCOUNT OF ITS CHIEFS AND HIS OWN ADVENTURES.

It is written¹ that Akhund Darwezah² has recorded in his book, which is entitled "Tazkira-ul-Abrâr," that there was a Pakkhtún named Sharbún in the

K. A., p. 207-211.

* The Karlánrais are, according to Afghán tradition, the Afghán tribes who are known as Pakkhtúns or Patháns. The whole Afghán race claims descent from King Saul (Malik Táút), but the Afgháns are, according to themselves, those who trace such descent through Kais, alias 'Abd-ur-Rashíd (who lived 631 A.D., and was the principal agent in converting them to Islám), whilst the Pakkhtún, or Karlánrais, are those who do so through another line. There are said to be 128 Karlánrai, or Pakkhtún, clans, of which the chief (apud Bellow) are the Afrídí, Wazirí, Khatak, Orakzai, Jájí, and Mangal; whilst, according to the author of the "Tárikh-i-Murass'a," the Mandars (of Yúsafzai), the Yúsafzai's (of modern Swát), the Gagiáns (of Kunar), the Tarkláris (of Bájur), the Dáúdzais, Mohmands, and Khalíls of the Pesháwar Valley, are also of this branch. Bellow discredits this genealogical explanation of the distinction, and considers that it is a post-Islamite fabrication. His idea is that the Karlánrai clans, who lived for the most part in the mountains of East Afghánistán, relying in the natural strength of their country, refused to accept Islám at the hands of their brethren in the plains, and did not do so for many years after them, and that, in consequence, the distinction of Afghán and Pathán was drawn by the first Moslam converts between those who accepted and rejected Islám, Bellow divides the Afgháns into three grand families—the Sarbání, Batání, and Ghrughushtí; and makes the Karlánrai a branch of the last named. The author of the Tárikh-i-Murass'a, however, considers them a branch of the first-named (Bellow's Afghánistán).

1 An instance of the Perfect Tense used passively. Vido Trumpp's Grammar, § 170 (9).

2 A Mulla, of Moghal descent, whose family had long settled in Ningrahár. He flourished circiter 1580 A.D., and is most famous for his bitter antagonism to Báízíd, the founder of the Roshniyá sect. The latter styled himself Pír-i-Rokkháu, or the Saint of light, but was nicknamed by the Akhund, Pír-i-Tárik, or the Saint of darkness, and is best known by the latter name in Afghánistán to this day. Akhund Darwezah was the author of many works, and is one of the greatest of the Afghán saints. (Elphinstone's Kábal; Raverty's Grammar). He is buried near Hazár-khání village south of Pesháwar.

region of Kandahár who had two sons,⁸ one called⁴ Kind, K.A., p. 207--211. the other Zamind.

Two sons were born to Kind—one Khakkhai, the other Gharai.

Gharai had four sons—first, Daulatyár (amongst whose descendants are the Mahmands⁶ and Dáúdzais);⁶ second, Khakíl; third, Zírán; fourth, Chamkaní.

They say that all four brothers had killed and cooked a ram and divided it amongst themselves. They [however] overlooked the brother named Chamkaní in their division, and did not give him the soup [which fell to his share]. He was piqued at this, and separated from the [other] three. To this day his descendants⁷ are separated from them, and live scattered about in every direction.⁸ The Zíránís are also separate from their brethren, and live amongst the Tájik-Májik⁹ of Nangnahár. The generality of people who are not acquainted with their real origin¹⁰ say of them that they are Tájik, but they are [as a fact] people of high descent.¹¹

Khakkhai had three sons—first, Mandai; second, Mak; third Tark.

They say that Khakkhai had a wife named Marjána, from whom¹² are [descended] the [clans of] Mandai and Mak.

Now Marjána had a sister named Basso, a woman of lax morals. She also lived in¹³ Khakkhai's house, as is the custom of the Pakkhtúns; and eloped with him at the

3 Note the old plural "dzoe;" "dazáman" is the modern plural.

4 Indicative Imperfect used as English Pres. Participle.

5 A tribe in Independent Territory who inhabit the country between the Kábal and Swát Rivers, north-west of Pesháwar. The lower Mohmands are British subjects, and dwell in the Pesháwar District between the River Bára and the Afrídí Pass leading to Kohát.

6 They have given their name to a portion of the Pesháwar District north of Pesháwar, which extends to the River Kábal.

7 Lit: he.

8 In the Safaid Koh Mountains and amongst the Káfirs of Káfristán. (Bellew's Yúsafzai).

9 A Scythian people, the aborigines of Afghánistán; they still abound there, as well as in Persia and Turkistán. (Bellew's Yúsafzai). The word "Májik" here is what Oriental Grammarians style "tábi'a muhmal," or a meaning less appositive. The Zíránís are so intermingled with the inhabitants of Ningrahár as to be undistinguishable by casual enquirers. For Ningrahár vide Chapter II, Note 40.

10 Lit: with them.

11 Lit: good people, i. e., Afgháns, who are very proud of their descent.

12 An euphemistic translation.

13 Lit: entered into: had the entrée of: (as being) nearly related to him.

time when there was little respect amongst them for [the Muhammadan] religion. Tark was born of her; K.A., p. 207—211. the Tarklánri¹⁴ are her descendants. To the present time elopements are very frequent amongst them, but in other respects they are now mindful of their faith.

Mak had a daughter named Gaga-í; he married her to his shepherd, named Bazarkai or Zerakai. Gagiánai was born of her. Mak had no more children. They call his descendants¹⁵ the Gagiáni.

Now Mand had two sons—one Umr, the other Yúsaf. This 'Umr was a very upright man; he went to the cities¹⁶ and married a woman of the Saiads of that time. From them there was issue one son, named Mandanr. The aforementioned 'Umr¹⁷ died in that same country.

After some time his brother Yúsaf came to fetch away his wife and family, but the widow¹⁸ would not consent to go with him, and said to him: "It is the custom of your people to take forcible possession of a brother's widow and the estate which he may leave: but it is my wish that, as regards myself, a second marriage should not supervene¹⁹ on the first, as it is recorded among the sayings of the Prophet: 'Every woman who contenteth herself with her first marriage, and remaineth unmarried,²⁰ on the Day of Judgment shall intercede for other women.'" However, he vowed and protested [that he would not marry her], and took her off with him.

Now Yúsaf and five sons; one amongst them was named Ariá (as he was very proud and haughty, they used to call him Bádí;²¹ they still call his descendants the "Bádikhel²²"); the second, 'Isá; the third, Músá (who was the father of Aliás); the fourth, Malai; the fifth, Ako.

The tradition is that at that time there was still this custom amongst the Patháns, when the sons reached man-

14 The inhabitants of modern Bájaor, which they conquered circiter A.D. 1600.

15 Lit: them.

16 Of Hindústán. (Bellew's Yúsafzai).

17 Lit: he.

18 Lit: woman.

19 Lit: be proved, established.

20 Lit: intact.

21 Or windy, as we in English say: "with wind in the head."

22 They are now extinct (Bellew's Yúsafzai).

hood, to divide amongst themselves their parent's property, and give their parents also an equal share. To continue: When the sons of Yúsaf were dividing their estate amongst themselves, their mother said to them: "I pray you divide²³ my share off also." The rest of his brethren had not yet replied²⁴ when the wretched Bádí made an insulting gesture²⁵ and said: "Take that." His mother cursed him and said; "May thy progeny never exceed thirteen persons!" To this day his descendants do not exceed thirteen persons. There are a few of them²⁶ amongst the Chagharzai.²⁷

Aliás had four sons—first, Naso; next, Tájai (the father of Gadá-í); third, Sálár; fourth, Mammai, the husband of 'Aáyasha, whose descendants they now call the 'Aášhaizai.²⁸

'Ako had six sons, four were by one wife, who was called Gohara—first, Khwájo; second, Bázid; third, Abá; fourth, Sháwak; and two by another wife—first, Halím: second, Utmán.²⁹ Mawlai [or Malai] had four sons; two by one wife, who was called Wata-í, viz., first, Daulat; second, Chaghar; two were by another wife, who was called Nura-í, one Aba, the second 'Isorai.³⁰

And 'Isá had eleven sons. One day the Mughals were carrying off in a foray a herd of horses belonging to Mandanr [his cousin]. 'Isá, with nine sons, rode in pursuit, and caught them up, in advance of [the main body of] his tribe. They all fell martyrs by the hands of the Mughals. It is a saying of the Prophet's that he who dies in pursuit of his own property is accounted³¹ a martyr. Out of them all [only] two of his sons survived, one Hassan, the other Y'akúb. When 'Isá died he left his wife pregnant; a son was born;³² she named it Aká.³³

23 The precativè imperative from "kawal" instead of "Kawa-i" (Trumpp's Grammar, § 120).

24 Lit: were yet silent.

25 This is an euphemistic translation of the original Pakkhto.

26 They are now extinct. Vide supra, note 22.

27 The Chagharzai are a clan of the Malizai tribe who inhabit Eastern Bonér. The Chagharzai hold territory on both banks of the Indus.

28 The descendants of Aliás now inhabit Western Bonér. (Bellew's Yúsafzai).

29 The Akozai are settled in Swát and to the mountains north of it; also in British territory. They are calculated at 96,000 souls.

30 The Malizai live in Eastern Bonér. (Bellew's Yúsafzai).

31 Lit: becomes.

32 Lit: became.

33 The 'Isázai inhabit the country between Bonér, Chamla, and the Indus.

Mandanr had four sons—the first, Mámú; the second, Khadar; the third, Rajar; the fourth, Mando.³⁴

To continue: The Pakkhtúns had divided off the country of Kandahár amongst themselves. The share of the Taríns³⁵ was situated between that of Kind and Zamind. Neither brother could assist the other. [In the family of Kind] the Khakkhais in their location were nearer the Taríns than the Gharai. Now the portion of the former was the streams of the Arghasán,³⁶ which was near the Taríns.

A feud arose between the Tarín and the Khakkhais. The Tarín obtained the mastery over them. Some of the Khakkhais they put to death, some they expelled from their seats. Nowise did assistance reach them [*i. e.*, the Khakkhais] from Zamind and Gharai.³⁷ At last they had recourse to Gharai. They [*i. e.*, the Gharai] gave them a plot of land which was waste, on which there was no cultivation.

They say that on the land in Kandahár, when it is the season of spring, rain usually falls,³⁸ and various sorts of herbage and grass spring up. When it is subjected to the heat of [the month] Hár,³⁹ this spring grass droops, and is said to be scattered⁴⁰ over the ground for the rest of the year. The cattle browse on it and live on it. But if in the interval the rains of [the month] Pashakál⁴¹ fall³⁷ on it, the floods carry all the grass away, and their cattle suffer great hardships.

It happened that that year the Pashakál rain fell, and the cattle of Gharai suffered great hardships. They seized

34 The descendants of Mandanr are at the present time subdivided into three great branches—1st, 'Usmánzai; 2nd Rajarzai; and 3rd Utmánzai. The two first are all located in the tract of country popularly known as Yúsafzai, which is, however, more correctly denominated by the Afgháns "Mulk-i-Mandanr;" also "Sama" or the Plain. One clan of the Utmánzai, *viz.*, the Sadozai, live in the south-east corner of modern Yúsafzai with a sub-division in the Gadun country; the other clans of the Utmánzai inhabit the Gadún country only.

35 A tribe of Sarbani Afgháns. They still inhabit their ancient seats in the valleys of the Arghasán and of Peshin, as well as the country around and in the vicinity of Kandahár. They are now mostly nomads. (Bellew's Indus and Tigris.)

36 A river which flows south of Kandahár into the Turnak, and thence into the Hilmand. The Gharai Khel probably held the highlands of Ghwarai Margha to the north-east of the Arghasán River. (Bellew's Indus and Tigris.)

37 Note idiom.

38 "Wu-wuri." Note force of the Habitual Present. The infinitive is "wuredal," to rain.

39 June—July.

40 Note force of Subj Perfect employed to express a guarded opinion.

41 July—August.

for themselves by force, by battle, and by strife the land K. A., p. 207—211. which they had given to Khakkhai.

Khakkhai was ejected from that spot, [and] came to another place which they call Kárún-Tangí, and settled on it. After this, owing to similar calamities, they migrated onwards⁴² and came to Kábal.

The Utmánkhel of Ták,⁴³ from the direction of Gomul, migrated together with Khakkhai, and to the present time assist and support him.⁴⁴

The Mahmandzais are descended from Zamind. For some reason or other he was offended with his four brothers, and migrated with Khakkhai. To this day they dwell with the Khakkhai, who however, do not treat them with consideration.⁴⁵

CHAPTER II.

THE MIGRATION OF THE KHAKKHAH FROM KABAL TO PESHAWAR, WITH THEIR ADVENTURES.

The story goes that the Khakkhai spent some years in K. A., p. 211—217. Kábal in quiet and became rich. Both their property and their families increased. It is the rule for wealth to accumulate in a fertile country.

They say that at that time Kábal was held by Mirzá Ulagh Beg,¹ who was of the family of Mirzá Amír Taimúr.

In the year 811 H.² Sháh Rukh Sultán (who was the son of the Amír Taimúr) was governing Khurásán from Hirát. Mirzá Khálíl (grandson of Amír Taimúr) was governing

⁴² Note force of "rá."

⁴³ Or Tánk, in the Dera Ismail Khán District.

⁴⁴ The Utmán Khel at present settled in the North of the Yúsafzai Plain.

⁴⁵ The Mahmandzais at the present day inhabit Hashtnaghar, and have done so since A.D. 1600, together with other races; the population of that division of the Pesháwar District being very mixed. (Bellew's Yúsafzai).

¹ He was son of Abu Saíd, Taimúride, and uncle of the famous Bábar. He must not be confounded with the 4th Taimúride Amír of Trans-Oxania, who bore the same name.

² 1408 A.D.

Trans-Oxania from Samarkand (instead of Mirán Sháh,³ who was the son of Amír Taimúr), and was imprisoned in Samarkand by his own nobles.

Directly Sháh Rukh heard of this in Hirát he collected a force and entered Samarkand. Whilst Mirzá Khalíl was imprisoned in the fortress of Sháh Rukhiyá⁴ by his nobles, he, on account of his hardships, addressed an Ode to Sháh Rukh Sultán, the opening lines,⁵ of which are as follows :—

O Bestower of gifts ! O Accomplisher of wishes !
We have not the power longer Exile's pangs to bear.

Sháh Rukh Sultán, who was his uncle, released him from prison, and took him along with him to Hirát, and treated him with great consideration. He bestowed the kingdom, rule, and throne of Samarkand on the son of Amírzadah Ulagh Beg and left. When he had crossed the Jaihún,⁶ Khudádád Jasta Bardi Beg, who had imprisoned Mirzá Khalíl, fled from Samarkand.⁷

Akhund Darwezah had recorded the name of the prince to whom Mirzá Sháh Rukh Sultán made over Samarkand as 'Ali Kuli; perhaps *he* was the son of Mirzá Ulagh. This event happened before the coming⁸ of King Bábar from the country of Farghána.⁹

By the time King Bábar took Kábal from the son of Zalnún, Arghún,¹⁰ who was called Makím, Arghún, and subjected it to his own rule, the Pakkhtúns had seized all the country of Pakkháwar [or Pesháwar], and were settled throughout it.

When the whole of the Khakkhai had come to Kábal they spent some little time and amassed property, cattle

3 He had died during the life-time of his father, the great Taimúr Lang (Tamerlain.)

4 The ancient Binakat, Trans-Jaxartes. It was destroyed by the Moghals, and on being rebuilt was called Sháh Rukhiyá after Mirzá Sháh Rukh, son of Amír Taimúr. (Vambery's Bukhára.)

5 Lit: beginning. The Ode was in Arabic.

6 River Oxus.

7 To Táshkand, where he was beheaded and his head sent to Sháh Rukh. (Vambery's Bukhára.)

8 A.D. 1504. Bábar was a Turk prince, who founded the dynasty in India known (but incorrectly so) as the Moghal dynasty. It lasted A.D. 1506—1803, when its last prince became a pensioner of the British Government.

9 Modern Kokán.

10 A Turk family, who had usurped the rule on the death, in 1502, of Mirzá Ulagh Beg, uncle of Bábar. They migrated to Kandahár, and thence, 1532, to Sind, where they founded a dynasty, which reigned until Akbar's time. (Elphinstone's India.)

and wealth, and enjoyed security.¹¹ Now with wealth and security population increases. The Yúsafzai K. A., p. 211-217. and Mandanr more especially increased, and commenced [to give] trouble. They continually harassed¹² the people of Kábal, seized their property, and were guilty of other oppressive acts. They thought themselves superior to the rest of the Pakkhtúns.¹³ Moreover, they had no fear of Sháhzádah Mirzá Ali Kuli Beg, and no respect for him. On the contrary, they harassed his dependants, and sat in his court making use of disrespectful words.

They at length forced the Mirzá to wage war, feud, and enmity with them.¹⁴ He put some of them to death, and some of them he spoiled [of their property].

To continue: When the Pakkhtúns¹⁵ fled, they entered the vallies in the mountains round Kábal.

At that time there were three famous Shekhs¹⁶ amongst the Pakkhtúns; [of these] two were brothers, one Madád the other Madad. They were both of the clan of the 'Isázai. The other Shekh was 'Usman, Maulazai, [or Malizai.]

The whole tribe assembled before Madád and Madad saying: "We pray you inform us from your knowledge of the future as to what will be the [future] fate of the tribe, and why you did not warn us of the event¹⁷ which has already happened,¹⁸ that we might have thought over and put in order our affairs, so that we might not have sustained so much injury." They both answered them thus: "First we pray you put Shekh 'Usmán, Maulazai, to death; after that we will give you a reply. Although he has always received¹⁹ offerings and reverence from the commonwealth, still he was not able to give them warning of this event; we pray you, O Clansmen! either to present²⁰ offerings to him or to us.

11 Note idiom.

12 Note force of Ind. Habitual Imperfect.

13 They are said to have waged a feud with the Gagíánis. (James.)

14 Lit: they by force brought the Mirzá to this brink that he should make war.

15 The word "Pakkhtún" in this and the five succeeding paragraphs refers only to the Yúsafzai and Mandanr clans.

16 The Shekh is a holy man, who has the power of performing miracles, looking into futurity, and predicting events by means of converse with the Genii. They are thoroughly believed in by the Afgháns and universally consulted in matters of difficulty or importance. (Bellew's Yúsafzai.)

17 i. e., our expulsion from Kábal into the surrounding fastnesses.

18 Pakkhtú Ind. Past.

19 Note force of I d. Imperfect.

20 Lit: take.

The [whole tribe] at last clamoured²¹ for the death of Shekh 'Usmán. He said to them: "I was in K.A., p. 211—217 truth²² aware beforehand of this event, but I could not interfere with the will of God.²³ I will, however, now inform you on the matter [about which you are so anxious] if you will not murder me."

When he obtained respite from death he said to them: "You will have a pitched battle with the Mirzá, but victory shall be yours." Madád and Madad addressed them to the same effect, but [added]: "One of us should lead your foot-men."

Accordingly, on the day of battle, the leader of the infantry was one of them, and it fell out just [as they had foretold.]

After that the Pakkhtúns used to come out of the hills and harry and rob the peasantry. The Mirzá could see no other remedy for it except peace. He appointed a negotiator,²⁴ and invited them to come in. [On their arrival] he gave²⁵ them food and robes of honor, and said to them: "Consider my²⁶ house as your own." Now the Pakkhtúns, although they are sharp [enough]²⁷ are [still] very sensual: for this reason they for the pleasure of the moment lose sight of matters of real importance.²⁸

The head-men of the people used daily to have audience of the Mirzá. One day eight hundred men came, all unarmed; [but] one Mahmúd (the son of Muhammad, Chagharzai,) had secreted²⁹ a small dagger in his trousers. When they went to the Mirzá they perceived he meditated treachery, so Mahmúd³⁰ said to the rest:³¹ "If you say the word I will assassinate the Mirzá." The rest, however, forbade him saying: "The obligations of hospitality should be respected: perhaps he will not act ill by us."

Jangá, Gagiáni, had previously³² made the following base suggestion to the Mirzá, saying: "You will not again get so

21 Lit: became raging, passionate.

22 "Ham."

23 Lit: my hand could not reach to God's deeds.

24 Note the idiom.

25 Note the form "krah," and not the more usual one; "kral" is used for the Indicative Past, third person plural.

26 Notice the ancient genitive "da má;" if not altogether obsolete it is very rarely used now.

27 Lit: accoutred in intellect.

28 Lit: for a little gain place behind their backs, &c.

29 Lit: brought.

30 Lit: and he (haghah), i. e., the person more remotely mentioned in the text.

31 Lit: these others "dai," the persons more proximately referred to.

32 Note the force of the Indicative Pluperfect.

many together in one place, and you will never get rid of them
K.A., p. 211—217. by fair means; look on this as your opportunity
and massacre them all.” He accordingly bound
them all, and put them to death³³ one by one.

At that time among their head-men was one Sultán Shah; he petitioned the Mirzá saying: “I have two urgent requests [to make] if you will grant them.” The Mirzá replied: “They are granted.”

He spoke as follows: “First let my nephew, Malik Ahmad, be released from this bondage, and the king spare his life;³⁴ next, let not the children³⁵ of my tribe put in bonds, but, on the contrary, let them go wherever they list.”

The Mirzá consented and said to him: “I thought that you would ask³⁶ for your own life³⁷ to be spared, or that of one or two hundred of the young men.”³⁸

He replied: “Ahmad is worth them all, and if so many of my relatives die why should I [seek to] save my own life; it is better that I should die first of them all.”³⁹ Such deeds were subsequently done by Malik Ahmad as he had anticipated.

To continue: After that, the survivors of the tribe of Yúsafzai came with their dependants and followers to Nangahár.⁴⁰ The section of Tarklánrai settled in Lamghán.⁴¹ A short time passed thus. [At length] a feud arose between the Yúsafzais and the Mahmandzais. They fought a pitched battle at the village of Hisarak;⁴² in the end the Yúsafzai's gained the victory.

33 “Wajal,” a very old, if not obsolete, form of third person singular masculine, past indicative of “wajal,” to kill. Trumpp notices it, (Grammar § 143, p. 217).

34 Lit: blood.

35 Note the non-inflection of the Arabic plural. This is contrary to the general rule. Vide Trumpp's Grammar, § 180 (1).

36 Pakkhto Indicative Future.

37 Lit: head.

38 Lit: or ask from me one hundred or two hundred other young men.

39 Very idiomatic.

40 Also called Ningrahár at the northern base of the Safed Koh or Spín Ghár (Mt. Blanc) mountains, which form part of the southern boundary of the valley of the River Kábal. The name is a corruption of the ancient Sanskrit word Nagara-hára. The district is some 60 miles long by 15 broad, bounded as follows: north by the plain of Jalálábád, south by the Safed Koh, east by the village Dhaka (where the famous Khaibar Pass concludes), west by the Karkacha Range. (Wood's Oxus).

41 Western portion of the Sirdári of Jalálábád. It is said to have been so named after Lamech (the father of Noah), whose tomb is pointed out in the 'Ali Shang Valley. (Ariana Antiqua). It is better known as Lughmán.

42 East of the Karkacha Range mentioned in the preceding note: it is here that the seedless pomegranate is produced. (Wood's Oxus).

At last a short time after the Yúsafzais marched from Nangahár, and left it for the Mahmandzais,⁴³ whilst the section of the Gagiánís remained in Báswal.⁴⁴

Some people say that the Yúsafzais came to Bájaor⁴⁵ and seized a portion of its territory, and had several skirmishes with its people. Either Bájaor did not please them, or they did not think they could hold it, so they retraced their steps.

Their head-men came and held a "jirga" at Safed Sang⁴⁶ with the Dilázaks,⁴⁷ and asked them for some land; but after a while a feud sprung up between them, as has been before related.

However, according to the statement of Akhund Darwezah, one story is to the effect that they had an engagement with the Dilázaks, and a great many Yúsafzais fell;⁴⁸ from thence the tribe retreated to the hill of Tahtara⁴⁹ and of the Shalmánís.⁵⁰ Thence they made peace with the Dilázaks, and entered the territory of Pakkháwar [or Pesháwar].⁵¹ The Dilázaks treated them with great courtesy and favor.

Other people say that they entered Pakkháwar by the Khaibar⁵² route, and asked the Shalmánís for the Barbar

43. Bellew says that the Mahammadzais or Mahmandzais were the allies of the Yúsafzais in this battle, and defeated the Tarkánrai; that the Mahmandzais took possession of most of the country and turned the Yúsafzais over to the Gagiání, who forced them to leave Ningrahár. The Mahmandzais in Akbar's reign, i. e., some time between A.D. 1556 and 1605, left Ningrahár for their present settlement in Hashtnagar. They obtained it from the Yúsafzais as the price of their assistance at the Battle of Gadar, of which the Afghán author gives an account further on.
44. Eight kos west of Dhaka, the western mouth of the Khaibar Pass. The Gagiánís now inhabit Kunar.
45. A territory to the north and west of the independent Mahmands.
46. Or "Spin-sang," (E. of Mt. Tahtara), in British Territory.
47. They were probably a race of Rájput descent, and not Afgháns; they at the time lived in the eastern limits of Ningrahár. (Bellew's Yúsafzai). Vide also Chapter IV, note 7.
48. Lit: died.
49. A peak (6862 feet) in the Khaibar Range, to the north of the famous Khaibar Pass.
50. A tribe so called from their original seat Shalmán on the River Khuram, west of the Kohat District. The valley of this river forms the present Afghán Sardári of the same name. They migrated via Tírá to the Khaibar, where, and in Hashtnagar, they were settled at the time of which mention is made in the text.
51. Via the Abkhána route.
52. There are two routes to Pesháwar from Ningrahár; the Northern one is the Abkhána route, on which occurs the plain of Shalmán, described by Masson, and which enters the Pesháwar Valley at Michni; and the Southern one through the Khaibar, which enters the Pesháwar Valley at Jamrud. The author here says that there are conflicting reports as to whether the Yúsafzai entered Pesháwar by the Abkhána or Khaibar routes, and gives both accounts.

water-cut.⁵³ The Shalmánís, [relying] on the support of the Dilázáks, as they were allies and brethren of theirs (they had in former times seized Pakkháwar together, as has been before related) refused.

On this, ill-feeling sprung up between the Shalmánís and the tribe of Yúsafzai. They waged war together; the Yúsafzais gained the victory, so they marched to Doába⁵⁴ and separated from the Dilázáks. Some Dilázáks had taken a dislike to the Yúsafzais; on this account they were unable to remain in Pakkháwai.

After a time they fell out with the Shalmánís⁵⁵ of Hashtnaghar; they made war on each other; the Yúsafzais gained the victory. A Shalmání named Khalo, who was their leader they killed, and the rest of the tribe they drove out of Hashtnaghar. They went to Swád⁵⁷ [or Swát]. The Sultán of Swát gave them a settlement, and located them at Alladand.⁵⁸

There is a story of Akhund Darwezah's, which he has related of a Chagharzai, who said: "I was present at the death of Khalo, Shalmání; when they cut off his head he had drunk so much beer⁵⁹ that a great deal more beer flowed out of his neck than blood." (I pray to God to be preserved from a similar sin!

The Yúsafzais lived for some time in Hashtnaghar.

53 Bellew, in his work on Yúsafzai, apparently reads this as a misprint in the original manuscript for Bar-Bára or upper Bára. It was possibly a water-cut on the upper course of the River Bára which rises in the Afrídí country, and flows south of the Khaibar Pass into the River Kábal. It enters British territory at Shekhan.

54 A Division of the Pesháwar District lying in the Delta (Do-áb, hence its name) of the Rivers Kábal and Swát.

55 A branch of the Shalmánís (Vide Note 50) were at this time, and of the 15th century, also in Hashtnaghar, but as the text relates, were expelled therefrom by the Yúsafzais. There are still some few members of this tribe (apud Elphinstone) in modern Yúsafzai who have some remains of a peculiar language.

56 A Division of the Pesháwar District on the east of the River Swát; it is so called from its eight (Persian: 'hasht') largest villages—Tangi, Sherpao, Umrzai, Torangzais, Utmánzai, Rajar, Chársádda, and Práng.

57 An extensive country in Independent Afghánistán lying to the north of Yúsafzai.

58 On the left, or south, bank of the River Swát: the capital of the Ránizai Tappa of the Swát Valley.

59 "Boza." It is brewed from a kind of millet: the people of Bájaor were much addicted to it in Báber's time. (Bellew).

"Boza-khána": a beer-shop, hence the English word "boozing-ken"!

CHAPTER III.

THE MIGRATION OF THE GHORIA-KHEL¹ FROM KANDAHAR.

They relate that for some reason or another, either because they were driven to straits by the enmity of the Hazárah² or by feuds with the Mughals, the Ghoria-Khel left the country of Kandahár at various times by sections, and settled in Kábal and Ningrahár. When they had all collected together they marched to Pesháwar with all their belongings.³

The Dilázaks were in Pesháwar, and disputes arose between them. At the village of Sultánporai,⁴ which people still call "Da-jang-wara-i," or the hillock of the fight, they fought a battle together; the Dilázaks sustained a defeat. Some fell by the swords, but a great many people were carried away by the Hazár-khání stream,⁵ which they therefore call "Tezanda-i Kanda," or "The ravine of the Hangman's Noose." During the action a small bank⁶ of cloud appeared; rain fell in the vicinity of the stream, which came down in flood;⁷ otherwise the stream has not ordinarily a strong current. They say that at that time there was no rain anywhere except in the vicinity of that stream. Holiness belongeth unto God!

When thou desirest thy enemies to defeat,
Elephants and their drivers thou slay'st by means of birds.⁸
God hath said to man: "When thou hast slaughter made,
(Know) it is not thou who hast the slaughter made but God."

1 That is, the Mahmand and Dáúdzaí (Daulatyár), Khalíl and Zírán clans.

2 A people of Mughal origin and Shí'a tenets, who inhabit the hilly country to the north-west of Kábal.

3 Note that here the form "rághlah" is used as the third person plural, past Indicative of "rá-tlál" instead of the more usual form "rá-ghlál." (Vide Trumpp's Grammar, p. 411.)

4 I cannot trace this place; it must have been somewhere on the banks of the River Bára, south-west of Pesháwar.

5 It is the River Bára which in its course passes the village of Hazárkhánnai, a little to the south of Pesháwar, just before it joins the River Kábal; it is also known as the Jhandí; this name being a corruption of the "Tezanda-i" of the text, (Kázi Saiad Ahmad.)

6 Lit: a piece.

7 Note the idiom.

8 Reference is here made to the War of the Elephant which occurred A.D. 570, the year of Muhammad's birth, and to commemorate which he asserted that the 105th Súra of the Korán was revealed.

The Moslem tradition is that Abrahá, an Abyssinian and a Christian, Viceroy of Yaman, enraged at a gross sacrilege committed on his church at Senáa (Modern Aden) by an idolatrous Arab selected for the deed by the people of Mecca, invaded their territory with intent to destroy the K'abá. He took with him, some say, thirteen elephants, whilst others mention only one, and arrived at Táif. When he desired to advance to the assault of Mecca, his own elephant refused to advance, whilst a large flock of birds, like swallows, suddenly appeared from the direction of the sea-coast, and showered on his

The Dilázáks were expelled from Pakkháwar, and there-
 K. A., p. 217-221. after crossed over the river⁹ of the Yúsafzais,
 and settled in Langarkot,¹⁰ in the plain [of
 Yúsafzai] and in Kal-pání.¹¹

Some time passed thus [without any event of importance]
 and then a feud sprung up between the Yúsafzais and Dilázáks.
 The Yúsafzais went through the whole of the Khakkhai,¹²
 and allied them to themselves. They had several encounters
 with the Dilázáks, and drove them out of Kal-pání.

There is a story of Akhund Darwezah's that the settlements
 of the Dilázáks were at that time in the plain of Langarkot,
 whilst those of the Yúsafzais were in Hashtnagar. Now
 because the Dilázáks had seized the plain around Langarkot
 when the cattle of the Yúsafzais came to the plain to graze,
 they used to plunder and lift them. If any of the Yúsafzais
 came to them for purposes of trade, they used to attack them,
 and they were thus always sufferers at the hands of the
 Dilázáks. Malik Ahmad gave as his advice that they should
 [again] have recourse to the Khakkhai.¹³ Although they had
 several blood feuds with the Mahmandzais,¹⁴ still when they
 went as suppliants to them they treated them as brethren and
 allies. The Gagíanís,¹⁵ however, insisted [as the price of the

army, stones, which killed every one whom they struck. His troops retreated
 but were annihilated on their homeward march. The only person who
 reached Yaman alive was the Viceroy himself, and he died immediately after
 arrival of small-pox. Muir explains the legend by saying that, as a fact, the
 invading army was destroyed by an epidemic of small-pox. (Sale's Korán;
 Muir's Life of Muhammad.)

9. This is either the Chalpáni Khwar, the Gadar Rád, or the Makám Rád. "The
 latter," Mr. Beckett writes to me, "has more the character of a river; it is a
 swift stream, and seldom dries up, whilst the Chalpáni is a ravine which
 generally dries up in the month of June, but comes down in great flood
 whenever there is rain in the hills." I also incline to consider it the Makám
 Rád. The position of Langarkot would, however, justify the identifying
 "the river of the Yúsafzais" with any one of the three streams above-
 mentioned.
10. The modern Kapúr-da-Garry, a fort built A.D. 1670 to command the plain of
 Yúsafzai (see Khush-hál Khán Ode XV, Note 35), 6 miles east of Hoti
 Mardán, in Yúsafzai. It consists of the four villages of Garry Ism'ailzai,
 Garry Daulatzai, Kot Ism'ailzai, and Kot Daulatzai. Some of the buildings
 of old Langarkot are still in existence.
11. The country on the eastern bank of the Kal-pání or Chalpáni ravine.
12. i.e., they applied to the Gagíanís of Ningrahár (now of Kunar) and the Tark-
 lánris of (Bájaor) for help.
13. Pakkhto, oratio directa.
14. Who at time held Ningrahár with the Gagíanís.
15. Bellew says, I know not on what authority; the Ghoría-Khel. Akhund Darwe-
 zah agrees with Afzal Khán that the Gagíanís were to receive Doába, and
 adds that the Yúsafzais up to his time had faithfully performed their promise.
 Doába is at the present time inhabited chiefly by Gagíanís with a fair amount
 of Ghoría-Khel, so perhaps the Ghoría-Khel also sent a contingent to aid the
 Yúsafzais.

alliance] that the country of Doába should be theirs, whilst the K.A., p. 217—221. Mahmandzais demanded that of Hashtnagar.

The Tarklánrais¹⁶ alone did not assist them, but the Utmán Khel were on their side, and opposed the Dilázaks stoutly. They say that the Utmán Khel¹⁷ had prepared buffalo hides [as shields]¹⁸ which they carried in front of them in battle, so that arrows had no effect on them.

The whole of the Khakkhai, with their households, marched [twenty miles]¹⁹ and encamped on the river Gadar. The next day the Dilázaks came out [six miles]¹⁹ from Langarkot with intent to fight; they engaged;²⁰ there were numerous flights of arrows from the side of the Dilázaks, and a great many of the Khakkhais fell.²¹ They at length came to close quarters with their swords. The first man who crossed the river Gadar was Bashír, the son of 'Ali (Ism'aílzai),²² he killed the son of Zangai, Dilázák.

After that, the Yúsafzais determined to reduce Swát. After a while Malik Ahmad²³ and Shekh Malí²⁴ came to the conclusion that they ought to march thither. They all set out simultaneously, and halted in front of the Sháhkot Pass. They spent several days there. The Swátis,²⁵ night and day kept watch over that pass, whilst they neglected the other [passes.]

¹⁶ Or people of Bájaor.

¹⁷ Said by some to be the descendants of one Utmán, who came in with Sultán Mahmúd of Ghazní A.D. 997, and settled in the country between the Mahmands and Swát. The author of the *Tárikh-i-Murass'a*, however, in Chapter IV, calls them a tribe of the Karlánrai Afgháns, (see page 187).

¹⁸ They were made of untanned ox-hides sown together, and termed *karwat*; each was carried by a couple of men, and afforded protection to half a dozen men. (Bellew's Yúsafzai).

¹⁹ Bellew's Yúsafzai.

²⁰ Bellew says close to the village of the same name.

²¹ Khakkhai, a noun of multitude, here takes a verb in the singular.

²² A clan of the Amazai, 'Usmánzai, Mandant.

²³ He was nephew to Malik Sultán; his life was spared in a general massacre of the Khakkhai by the governor of Kábal at the intercession of his uncle, as before related.

²⁴ The chief Mulla of the Yúsafzais, who flourished about 1420 A.D. He made a distribution of the lands of Yúsufzai which has held good to the present time. Raverty states that he is the most ancient author amongst the Eastern Afgháns, and wrote an extensive history of the Yúsafzais, as well as an account in detail of their land tenures. This work, however, is believed to be at the present day extinct. (Bellew's Yúsafzai; Raverty's *Pashto Grammar*).

²⁵ The aboriginal Swátis here alluded to were a people of, presumably, Indian origin. They formerly possessed a kingdom extending from the River Jhelum to near Jalálábád in the valley of the River Kábal, but were gradually confined to narrower limits by the Afghán tribes. At the time of which mention is made in the text they had been driven to Swat and Buneyr, their last seats. (Elphinstone's Kábal).

One night the Yúsafzais held a consultation together and said to their women-folk: "Begin singing songs." Now in their songs they kept on praising their own warriors, and reviling the Swátís to the following effect: "O Swátís, be on your guard; to-morrow we will attack you." The Swátís thought that the next day they would attack the pass, so whatever other forces they had they massed at the Sháhkot Pass. The Yúsafzais made a forced march during the night, and entered Swát by the Mallakand Pass.²⁶

They had daily engagements in Swát, and reduced the country as they advanced. In twelve years they had gained possession of the whole of Swát,²⁷ and engaged in wars with Tálásh and Bájaor until they had seized those countries also.

The story goes that in the war with Tálásh, at the village of Kát-Kilai, there was a Mandanr named Barmazid. He urged his horse at full gallop on to one of the enemy, cleared a ravine twelve and a half yards broad, ran his foe through with his spear, and killed him.

After that, desirable tracts fell into the hands of the Yúsafzais, where they lived at peace and ease. Although there were few learned men amongst them, they none-the-less lived in obedience to the Prophet, and God in turn protected them effectually. Moreover, their maliks and chiefs were not excluded from the courts of kings, but had the entrée of them. For instance, Malik Ahmad used frequently to go from Swát to Kábal and perform every duty imposed on him by the king. [So things went on] until the Khánship came in its regular course to Kajo.²⁸ Then there was a stern engagement between the Yúsafzais and the Ghoría-Khel²⁹ at Shekh-patúr.³⁰ The tradition is that there were 12,000 cavalry amongst the

26 West of the Sháhkot Pass. They both cross the Illam Range.

27 Swát is at the present day for the most part inhabited by the Báízai and Khwazozai clans of the Akozai branch of the Yúsafzais. The former hold the country on the left (or south) bank, the latter that on the right (or north) bank, of the River Swát. There are some aboriginal Swátís amongst them; but the greater portion migrated, together with other adventurers, to the north valleys of the Hazára District, Cis-Indus, some 250 years ago, to form the "lashkar" or armed allies of the Saiads of Kágán against the Turks of those parts. (Bellew; Elphinstone; Wace).

28 This was in 1494 A.D. He was also a historian of the Yúsafzais, but his works are said not to be procurable now-a-days. (Raverty).

29 i. e., the Mahmands, Dátúdzais, and Khalís.

30 It is the ruined old fort that overlooks the village of old Naoshera. The scene of the battle was, in 1864, occupied by the Dak Bungalow hard by the Grand Trunk Road. (Bellew's Yúsafzai).

Ghoria-Khel in those days. Three hundred³¹ horsemen on piebald horses were in the Khalil section alone; K. A., p. 217—221. most of them fell in this action.

Akhund Darwezah tells a story to the effect that in that engagement in the martingale of the horse of one trooper twelve arrows lodged.

The section of the Khalils³² has remained³³ a weak one among the Ghoria-Khel from that day. They say that a great many of them fell [in the action], and several households were so reduced that the women married their slaves. A few of the Ghoria-Khel who fell alive into the hands of the Yúsafzais were sold by them for the name [of the thing] for the lid of a cooking-pot.

After that, the pride and impiety of the Yúsafzais increased; heterodox practices and sects sprung up among them. Some, together with their head-men, became Christians;³⁴ others followed the tenets of Pír Rokkhán, whom people call Pír Tárík.³⁵

31 "Ter sá." For this form vide Trumpp's Grammar, § 94, p. 127.

32 A tribe numbering some 16,000 men inhabiting the tract lying between the Khaibar hills on the west and the city of Pesháwar and District of Doáb on the east.

33 Pakkhto Indicative Past.

34 The word in the text is "Isáyi," which usually means Christian, but it probably here means followers of a religion other than Muhammadanism, as we have no other record of the existence of Christianity amongst the Yúsafzais. I, however, pen this note with some hesitation, as Vambéry in his History of Bukhára writes of Christians in Central Asia up to A.D. 1300.

The above translation is made from the text as it stands in the original manuscript of Afzal Khán, Khatak, of Jamál Garri, Yúsafzai, which has "malikáno" (head-men) for the "malangáno" (monks, ascetics) of the K.A.

35 A Wazirí Mullá from Káurái Khuram (vulgo Kánigoorum), whose real name was Báizid. He travelled both in Central Asia and Hindústán. In the latter country he adopted his peculiar doctrines of metempsychosis and deism, and preached them with success in Ningráhár, also in the Pesháwar Valley amongst the Ghoria-Khel, especially the Khalils. Akhund Darwezah gave him the name of Pír Tárík. After various adventures in Tíráh and Kábal he died, circiter A.D. 1585, in Hashtnagar. (Bellew's Yúsafzai). "Pír Rokkhán" means "the Priest of Light": and "Pír Tárík" "the Guide to Darkness."

CHAPTER IV.

AN ACCOUNT IS GIVEN OF THE AUTHOR'S ANCESTORS AND THE ADVENTURES OF HIS TRIBE, AS IT MOVED¹ FROM ONE PLACE TO ANOTHER BECAUSE OF DIFFICULTIES IN ITS RELATIONS WITH OTHER TRIBES, AND WHAT BEFELL IT IN THE INTERVAL.

There is a tradition of "the Khán of high renown,"
K. A., p. 221—228. Khush-hál Khán, which he has recorded in his own hand-writing in his book of notes, that the Khatak tribe traces its descent from the Karlánrai. There are twenty generations between Karlán and our family, as follows :—

Afzal Khán ;
The son of Ashraf Khán ;
The son of Khush-hál Khán ;
The son of Shahbáz Khán ;
The son of Yahiyá Khán ;
The son of Malik Akorai.
Akorai, the son of Darwesh Muhammad (who is better known as Chanjú) ;
Chanjú, the son of Taman ;
Taman, the son of Hassan ;
Hassan, the son of Shekh 'Ali ;
Shekh 'Ali, the son of 'Atta ;
'Atta, the son of Patai ;
Patai, the son of Ato ;²
Ato, the son of Bargoyat ;
Bargoyat, the son of Tarai ;
Tarai, the son of Tormán ;
Tormán, the son of Lukmán (who is better known as Khatak) ;
Lukmán, the son of Kakai ;³
Kakai, the son of Karlán ;
Karlán, is the son of Honai ;
Honai belongs to the family of Sarban, who is of the family of Sharkbún.

¹ Lit : was going.

² Or Anú (apud Haiát Khán) the ancestor of the Anú Khel.

³ He probably lived in Shwál, where a place called Kakai Mela still exists. (Haiát Khán). For Shwál, see Chapter V, note 1.

The story is a long one, but [here only] an abstract and K.A., p. 221—228. what is pertinent has been recorded.

They say that Karlán was born of his mother in the country between the summer and winter quarters [of his tribe,] which, owing to hostile attacks, marched [suddenly] towards Ahashámát;⁴ she left him [behind and] forgot him. Directly she remembered him, Ormar, who was the brother of Honai, returned to look for his nephew. At last he found him. A cooking-pot had also been left behind there, so he put Karlán inside it, put it on his head, and brought him to Ahashámát.

Ormar had no son of his own, so he said to Honai: "I have carried⁵ your son with great trouble to this place; do not take him from me. I will bring him up, and do you take this cooking-pot." Honai agreed; now because he had exchanged him for a cooking-pot, which the Pakkhtúns call Karhai, he was named Karlánai.

Directly he was mature in wisdom and years, Ormar gave him his daughter in marriage. He had a large progeny; they comprise⁶ several clans, [who] all trace their descent from Karlánai. Please God, a full account of their history will be given in the proper place.

However, in the opinion of the Dilázáks⁷ who are a powerful tribe of the Karlánís, things are as follows: for they call Karlán a Hasseini Saiad according to the following order:—

Karlán, son of Saiad Káf;
 Saiad Káf of Saiad Rajál;
 Saiad Rajál, of Saiad Khátim;
 Saiad Khátim, of Saiad Ism'aíl;
 Saiad Ism'aíl, of Imám J'afar Sádik;
 Imám J'afar, of Imám Muhammad Bákar;
 Imám Muhammad, of Zain-ul-'Aábadín;
 Zain-ul 'Aábadín, of Imám Hussain;
 Imám Hussain, of Hazrat 'Alí (may God make
 his face to shine!)

4 I have not been able to trace this place; it is probably in the Sulimán range, in the vicinity of the valley of Shwál—(See Chap. V, Note 1).

5 Note that though Karlán was an animate being, he was too young to be led ("ráwastal"), so was carried, and the word "ráwral" is consequently used.

6 Lit: they are several clans of folk.

7 Bellev says in his work on Yúsafzai that it is doubtful who the Dilázáks were. The Afgháns, though acknowledging them as Patháns, assign them an Indian

Although the Dilázák is the senior tribe amongst the descendants of Karlán, but little will be written about their pedigree on the present occasion. Their tribe ascends to Barhán.

Karlán had two sons, one Kodai, the other Kakai. Barhán and Orak are both the sons of Kodai. The Orakzai⁸ and the Dilázák both belong to the family of Kodai.

There are two branches of the Dilázáks, Lwarai and Y'akúb. The tribe of Lwarai was the more numerous.

The tribe of Lwarai are divided into three sections—'Umar Khel, Ahmad Khel, Watakzai. Shajar is also included amongst the Lwarais.

Y'akúb had two sons, Zakariya and Ama. Haidar and Saní (Hasseini) are both included in Ama's [descendants]. They call [the descendants of all three collectively] Se-sada.¹⁰

Zakariya had four sons—Yásín, Mandai, Motai, Mánai. From each one a separate clan has sprung, viz., the Yásín-khel, Mandaizai, Motaizai.

An account of the Orakzais will be given in its proper place.

Kakai had six¹⁰ sons. The four tribes of Lukmán, Utmán, 'Usmán, Jadrán, are descended from some one [or another] of the sons of Kakai. Utmán and 'Usmán are by the same mother, but Lukmán is by a different mother; all these are, however, by the same father, whilst Jadrán was their uncle [father's brother].

origin. They were probably, he says, a race of Rajpút descent, and quite distinct from the Afgháns. The Khatak author of the Tarikh-i-Murass'a, however (vide the text), considers them to be a tribe of the Karlánrai branch of Afgháns, to whom the Khataks also belong. Bellew further thinks that their name, Dilázáks, points to their original religion as Buddhists; Sáki being the name by which the disciples of Sákiamuni were formerly known in Yúsafzai. Akhund Darwezah writes that on the invasion of the Yúsafzais they were an idolatrous and wine-bibbing race.

8. A powerful tribe inhabiting the mountains to the north of the Kohat District. Their territory is bounded on the north by the Safed Koh, on the west by the Rájghar and Závaghar spurs thereof, on the south by the Samánua Range, and on the east by the Adam Khel Afrídís.
9. It is impossible, I am told, to trace now-a-days, the pedigree of the Dilázáks. The few, who are found in the Hazara District, live in the vicinity of Harripúr and Sarai Sáláh.
10. For another instance of this collective name, vide Chapter VII, note 19.
11. The above translation is made according to the text of the aforementioned original manuscript. The K. A. reading of "four" for "six" is calculated to lead to the erroneous and confusing inference that Jadrán was a brother of Lukmán and his two brothers; the real fact is he was their uncle, he being a son, and they grand-sons of Kakai.

The tribe of Utmán Khel, which have settled in Swát, Bájaor, and Arhang-Barhang, is of the family of Ulmán. K.A., p. 221—228.

The Afrídí tribe, which dwell in Tíráh,¹² Bára, and the Khaibar, is descended from 'Usmán.¹³

The Khatak tribe, which extends¹⁴ from the boundary of Yúsafzai to 'Isá Khel, along the bank of the River Indus, belongs to the family of Lukmán. Chautra,¹⁵ Lawághar, the Tal of Bannú,¹⁶ Karbogha,¹⁷ and Gurgura-i,¹⁸ all this tract belongs to them.

They say that the name of Lukmán, for the following reason, became famous as Khatak:—

Lukmán, Utmán, 'Usmán, and Jadrán, all four [once] went out hunting. Three or four girls of Afghán birth had previously also gone out to the plain, so they met one other. The former said: "Come, let us four cast lots for these four girls; this is excellent sport." Lukmán was the eldest of them, and did not consent to casting lots, but said: "I will first select the one I prefer,¹⁹ but do you cast lots for the other three." They accordingly did so. Lukmán selected the one of the four who was arrayed in the finest apparel, but when he looked at her beauty was not equal to her clothes.

The youth was by her veil'd face and fine apparel gull'd:
When her veil he lifted up on his Grandam he chanc'd.

The rest were superior to her in beauty and good looks, so the other brothers cast lots for them, and appropriated them

12 The valley of the Bára river in independent territory. It is to the south of the Sufed Koh, and is the summer retreat of most of the Afrídí clans. Bára is that portion of Tirah which is near the source of the river

13 No mention is made here of the seats of the Jadrán tribe; they live at the present day west of Dour.

14 Note the nominative being a collective noun, the verb is in the plural. Vido Trauupp's Grammar, § 208.

15 A fertile valley to the south of the Kohát Salt Range. It is also known as Bárak, and forms one of the four territorial Divisions of the Teri, or Western Khataks. The Lawághar (a corruption probably of Loe-Ghar or Grand Hill) is the southern boundary of this valley.

16 The tract of country which lies between the eastern cultivated lands of Bannu and Lattammar, which is a Khatak village, four miles east of the Changházi Nálah, the western boundary, at the present day, of the Khataks. It is the winter pasture land of several Wazírí nomad tribes. In the Pakkhto text Yanú is a misprint for Bannu.

17 A valley to the west of Teri, the capital of the Teri, or Western Khataks, in the Kohat District.

18 The Pakkhto text has "Karkara," which I cannot trace. Gurgura-i is a village of the Western Khataks still existent, and situated 18 miles west of Teri, in the Dullán Valley, and the Náwab of Teri thinks, is here referred to.

19 Lit: I will take one at my pleasure (pa ghwar-a: adjective).

agreeably to the lots. Directly they knew of Lukmán's adventure, they said with shouts of laughter:²⁰ "Lukmán has got into the mire (khata)." There is a saying amongst the Pakkhtúns, if any one by any chance make a blunder, to the effect:²¹ "He has got into the mire." On this account Lukmán was surnamed Khatak.

They call 'Usmán Afrídí for this reason: Some guests came to his house;²² he was very thin, scald-headed, and wild-looking. It was winter time, and they, because of the cold, were seated close to one another. The guests asked the people of the house:²³ "Who is that?" They answered: "He too is one of God's creatures."²⁴ For this reason, 'Usmán was called Afrídí.

From the families of those four girls the descendants of Lukmán and the rest became very numerous.

They say that the name of the girl whom Lukmán chose for himself, and on whose account he gained the name of Khatak, was Sabáka. She was of a dark complexion and stout figure, and intelligent.

Lukmán had two sons by her—one Tormán, the other Bolák.

Tormán took after his father, whilst Bolák was swarthy like his mother.

Tormán succeeded his father.²⁵ Two sons were his issue—one Tarai, the other Tarkai. Of these two brothers, Tarai proved to be²⁶ the more able, and sustained his father's reputation. All the descendants of [his brother] Tormán are [also] called after him [the Tarai-khel].

Tarai had two sons, Bargoyat and Amír. Bargoyat had three sons—Ism'aíl, Amír, and Ato.

And to Tarkai (who was the son of Tormán) two sons were born, Iso and Yúsaf.

20 Note force of repeated substantive; also the idioms.

21 Lit: they say.

22 In this instance the post-position "kara" governs the genitive. Vide Trumpp's Grammar, § 174 (15).

23 Lit: them.

24 "Afrídah." The modern Afrídís however are distinguished for their fine physique.

25 Note idiom.

26 Lit: became.

Now amongst the descendants of Tarai the descendants of Ato and Amírai were the most numerous. The family of Rajaz runs into that of Mírai.

And to Ato (who was the son of Bargoyat) two sons were born, Patai and Mahmand.

Patai had two sons, Hotai and Chínai.

Hotai had four sons—Futteh ; Shekh 'Alí ; Kamel and Mijai.

Hassan is the son of Shekh 'Alí.

To Hassan four sons were born—Mayím, Mahmúd, Karím, and Taman.

To Taman eight sons were born—Darwesh Muhammad (who is better known as Chanjú), Bárak, Mandá, Darai, Násir, Shahad, Shekh Ahmad Malai, and Khwájai.

God bestowed on Chanjú five sons—Malik Ako, Machorai, Mírdád, Majai (these four were by one mother, who was an Oria-Khel),²⁷ fifth, Gházi Khán, (his mother was a Bangakkh).²⁸

God vouchsafed to Malik Ako eight sons—Yahiyá Khán who was the only son of his mother, (she was a Mija Khel,²⁹ and her name was Tároka); next Tátár Khán, (whose mother was a concubine),³⁰ next Khazar and 'Abd-ul-Ghafúr, whom they call Ghafúr Beg, (they were both by one mother; she was also a concubine named Panjo); next Táús Khán, whose mother was called Páta-i, a China-woman;³¹ next Mistrí, whose mother was a Dzalozai.³²

After the death of Malik Ako, (who together with Yúsaf Khán [his son], fell³³ by the hands of the Bolákís),³⁴ Yahiyá Khán, with the consent of the tribe of Tarai, succeeded his father.

But Nizám died in his youth in the life-time of his father.

27 A Khatak clan who live north of Cherát, in the Peshawár District.

28 The joint inhabitants with the Khataks of the British District of Kohát.

29 A Khatak descended from Mijai, son of Hotai (Vide tree 2). Gukkhai or Kashai, an only son, is one of the adjectives in ai, which makes feminine in i. Vide Trumpp's Grammar, § 87 (b).

30 The original word is Arabic, Umm-ul-walad, "a female slave who has borne a child to her master." It has been naturalized as an adjective in the text, and the feminine termination added.

31 Probably a female descendant of the Khatak Chínai, son of Patai. (Vide Tree 2.)

32 Probably a native of the large Khatak village of Jalozaí or Dzalozai, 4 miles north of Cherát, in the Peshawar District.

33 Lit: became martyrs.

34 The second grand branch of the Khataks.

Yúsaf Khán had lately married, and had a daughter named Fátima, Yúsaf Khán behaved most nobly; he rushed to his father's aid; but since fortune did not befriend him, his efforts were of no avail. He quaffed the "sherbet" of martyrdom together with his father. An account of it will be given in its proper place.

Yahiyá Khán, together with his younger brothers, of whom not one had as yet reached manhood, devoted himself to revenge his father's death. With the aid of his tribe he turned the light of the day of his enemies into dark night; he revenged his father and exterminated his foes [the Bolákís].

Whilst thou able art thy foe with haste destroy :
Revenge doth from [man's] heart his rage and wrath remove.³⁵

God bestowed on Yahiyá Khán eleven sons.

The first, Shahbáz Khán, the date of whose birth is as follows:—

Shahbáz Khán, Yahiyá Khán's most favour'd son,
Rustam-like was [e'er] conspicuous in the fray ;
When I sought to know the age that gave him birth :
Reason answer made : " Far-famed is Shahbáz Khán."

The year of the Hijra was, on testation of the [Persian] words [Shahbáz Khán Ajal], found to be exactly 1000.³⁶

Next, Bahádar Khán and 'Aálam Khán, both by the same mother, named Khazífa, an Ism'ail-Khel.³⁷ Adam Khán was the only son of his mother; she was a Mahmandí;³⁸ the mother of Afroz Khán was Kahtará,³⁹ named Nekzana; she was left a widow by Yúsaf Khán, and Yahiyá Khán married her. Sharif Khán and Jalál Khán, whose mother was a Bolák (the daughter of Nazo Khán, the murderer of Malik 'Ako), who was taken prisoner; her name was Kháno. Muhammad Khán and Shádi Khán (their mother was a concubine named Rá-í), 'Abdulla Khán and Hakím Khán (their mother was a Pír Khel, of the family of Sháh Ism'ail, Nagharí,⁴⁰ they used to call her Pír khela).

35 Lit : The opportunity washes off &c. For "gard" and "ghubár" see Dictionary.

36 This is a chronogram. The key to it is to be found in the "Abjad" or Numerical Alphabet, an explanation of which is to be found in Forbes' Persian Grammar, p. 23. (Edition of 1862). A. H. 1000 = A. D. 1592.

37 Khatak clan descended from Ism'ail. (Vide Tree 2). They live north of the Cherát Hills in the Pesháwar District.

38 A Khatak clan descended from Mahmand (Vide Tree 2). They live on the west bank of the River Indus below Attock.

39 A clan of the Hindki tribe of Awáns. Vide Chapter VII, Note 9.

40 A famous Afghán Pír, or saint, buried in Khost. One of his descendants, Saiad 'Umr Sháh, helped the Bangash tribe against the Orakzais when they expelled

Yahiyá Khán had eight other sons besides these; they died K. A., p. 221—228. in their childhood.

After the death of Yahiyá Khán, Shahbáz Khán succeeded his father. Four sons of Shahbáz Khán were famous.⁴¹

The first, "The Khán of High-Renown,"⁴² who has himself recorded the date of his birth in Persian and Pakkhto. This is the translation of the Persian :—

In the "Doyama-khor"⁴³ Khush-hál Khán appeared,
Who in this [lower] world fated was to live :
By a voice from Heaven thus was his Era fix'd :
"This youth is [forsooth] a Blessing to the World."⁴⁴

The date of his [birth] is in [plain] Pakkhto :—

It was the year 1022 of the Hijra,⁴⁵ that I entered the world.

The second, Jamel Beg, who was own brother to the illustrious Khán; their mother was a Dzalozaí.⁴⁶

Next Shamsher, whose mother was Amíra; next Mírbáz, whose mother was a Mahmandzai of Nawakkhahr,⁴⁷ the daughter of Malik Bázi.

After the death of Shahbáz Khán the succession to the Khánship fell to "The Khán of High-Renown," [Khush-hál-Khán].

the latter from the Kohát Valley (Vide Chapter V, note 20, and in return received from them lands close to the British cantonment of Kohát, where the village of Pír Khel still stands. The tomb of Saiad 'Umr stands on the west or Afghán bank of the River Khuram, and is a conspicuous feature in the landscape as viewed from Tal, the British village on the east bank.

41 Lit : became great.

42 The famous Khush-hál Khán, Khatak.

43 The Pakkhto name for the Muhammadan month of Rabí'a-us-sání.

44 A chronogram on the words "Khair da 'aálamiáno.

45 A. D. 1613.

46 See Note 32.

47 Naoshera.

CHAPTER V.

AN ACCOUNT OF THE SETTLEMENTS OF THE KHATAKS, WHENCE THEY CAME AND WHAT PLACES THEY SELECTED FOR DWELLING AND HABITATION, WITH THE APPROXIMATE NUMBER OF THEIR HOUSE-HOLD.

The first settlement of the Khataks was in the mountains of Shwál, which is the country of Wazír,¹ [*i.e.*, the Wazírís].²

Thence they marched to Bannú and lived with Honai and Mangalai.³ When the tribe of Honai and Mangalai, owing to a feud with Shítak and Kewai,⁴ was expatriated, it went to Hindústán. The Khataks continued to live with the Shítaks, and the Sadron water-cut⁵ was held by them.

After that, because of feuds, they came in the direction of Lawághar, Da júno-ghar,⁶ Terí,⁷ Karbogha,⁸ Shísham,⁹

- 1 The text has Shamál, a misprint. Shwál is still held by the Wazírís. It is a valley 16 miles long by 8 miles broad, and lies to the west of Bannú near the Pir Ghul Peak. It is the summer retreat of several Wazírí clans. (Háit Khán).
- 2 The Wazírís are a powerful Afghán tribe extending from opposite Tal, the most western village in the Kohát District on the River Khuram, southward to the Gumal Pass in that of Dera Ismail Khán.
- 3 The Honai and Mangalai are, like the Khataks, two Karlánrai tribes descended from Kodai (vide Tree 2.) They, circiter 1150 A.D., took possession of the Bannú Valley which had been depopulated by Mahmúd Ghaznaví, and held it till circiter 1300 A.D., when they were driven out by the Shítaks from Shwál. The Honai migrated to Hindústán, whilst the Mangalai (or Mangals) retired to their present seats in hills west of Khost and Khuram, and north of Daur. A small portion of the Honai and Mangalai, known as the Do-Múshti, also settled on the south-west slopes of the Safed Koh near the Orakzai. (Háit Khán).
- 4 Shítak was brother to Khatak. He had two sons, Kewai and Saránai; their mother's name was Musammát Banú. Their descendants are the modern Banú-chís. Shítak came down from Shwál, and took possession of the Bannú Valley circiter 1300 A. D.
- 5 It is still existent, and waters the land "Sadron" between the two branches of the River Khuram east of Edwardes-ábád, (the Bannú Cantonment).
- 6 "The Virgins' Peak." It is also called the Káfrkot or "Infidel's strong-hold." From a distance a single mass of peaks is apparent, but these are, as a fact, three distinct peaks, which represent, according to the local tradition, three virgins who whilst alone in the hills, to avoid being ravished, prayed that they might be transformed into mountains. Their prayer was answered, "and" to use the words of the officer to whom I am indebted for this note; "if you do not believe this story there are the rocks as proof! "The second name is connected with a tradition that the rocks, which bear a strong resemblance in their outline to a huge castle, and are a most conspicuous feature in the landscape north of the Bannú Valley, are the remains of an old Greek fortress. But this tradition rests solely on the appearance the hills from a distance present, as no architectural remains actually exist. (Háit Khán).
- 7 The capital of the Western Khataks and the residence of Nawáb Sir Khwájah Muhammad Khán, K.C.S.I., their present chief.
- 8 A village to the north-west of Terí.
- 9 Or rather Shewa, the Pakkhto for the Shisham, or Indian Rose-wood, tree. In former days, so I learn from a resident of the Kohát District, a tree of this kind

Chautra,¹⁰ Aláchi,¹¹ Shakardara,¹² and reduced the country as K.A., p. 228—230. far as Niláb.¹³

Sher Khár, Soriyá-Khel,¹⁴ and the section of the Babars, came to Súnialá.¹⁵ After some time a message reached them¹⁶ from Sher Khán that a large tract of country had fallen into his hands. The Anú Khel on this followed him, and Chanjú of Karbogha also set out and settled at Shekh Tangí.¹⁷ The Anú Khel came in small parties [to Súnialá].

The tradition is that the country of Kohát, as far as Resía,¹⁸ belonged to the Orakzais.¹⁹ The Bangakkh²⁰ invaded them, and fought with them. The Khataks also had a misunderstanding with the Orakzais, so they made an alliance with the Bangakkh. As far as Kohát they made the Orakzai vacate the country, and the Bangakkh took possession of it, whilst the Khataks seized Resa-i, Patíála,²¹ and Zera²² as far as Tor-chapar.²³

used to stand between Bándá D'áúd Shah and Terí, and was a resting place for wayfarers. The spot was known as Shewa. There is still a place bearing the same name, between Bándá D'áúd Shah and the fort of Bahádur Khel, in the Kohát Salt Range, which is possibly here referred to—

10 Vide Chapter IV, note 15.

11 A cavalry road-post, 17 miles south-west of the Kohát Cantonment, on the high road to Bannú. It is better known as Láchi.

12 The principal village in the parganah of the Ságrí Khataks to the south-east of the Kohát District, on the right bank of the River Indus.

13 In the Kohát District, south-west of Attock; it lies in an angle formed by the River Indus, and on its right bank. It takes its name from the clear blue colour of the river at this spot.

14 A clan of the Amír Khel; they are still found in the Pesháwar District north of the Cherát Range.

15 The name of the pass over which the old road ran from Pesháwar to the Niláb ferry in the time of the Moghal Emperors. Here Khush-hál Khán, Khatak, had a custom-house. It is still much frequented by local traders. The country above Niláb is still held by the Babar Khataks.

16 i. e., the rest of the Khataks.

17 Now known as the Shekh 'Ali Pass, between Gumbat and Khushálgarh, in the Kohát District.

18 On the right bank of the Indus, south of the Khushálgarh ferry.

19 Vide Chapter IV, note 28.

20 The Bangakkh, or Bangash, tribe, who still hold the greater portion of the Kohát District, crossed the River Khuram, the present west boundary of that District before 1500 A.D. Their ancient seat was the Khuram Valley, where several of the tribe still remain. They have, however, been reduced to a state of vassalage by the Túrís. The Bangashes are a tribe of Arab, and not Afghán origin. The two decisive battles were fought at the villages of Tappi and Mahomadzai, 4 miles south and west of the city of Kohát respectively. The Orakzais retreated into the mountains north of the Kohát District, their present residence.

21 A Khatak tract, which still bears this name to the north of the Khushálgarh ferry on the Indus.

22 A thickly-wooded valley in the Kohát District north of Patíála; it is bounded north by the Niláb-Gháša Range, east by the River Indus, and west by the Afrídi mountains.

23 The Pakkhto text has "Tor-a chí-r-a Bor-a chí-r-a" (the "a" is euphonic after the preposition "tar"). Torchír is an error of the copyist for Torchapar;

The Pattia-Khel lived in Karbogha, but Malik 'Ako was vexed with his relatives, so came from K.A., p. 228—230. Karbogha to the Khwara.²⁴ The Mándurí²⁵ were settled in the Khwara. Malik 'Ako took up his abode in Gawázdara.²⁶

After this his relatives besought Malik Jánai, who was at that time the head of the Pattia Khel, saying: "You willfully annoyed Malik 'Ako; it behoves you to appease him and bring him back." He went after him, but Malik 'Ako would not return with him.

Malik Jánai fancied that country also. When he returned the people of Darsammand²⁷ used to harass them, so he thought: "If I attempt to remove my tribe from this place, as their native land is dear to them, no one would go with me. I will get up a feud with the Bangakkh, so that all this people may [be forced to] migrate along with me." Some of the principal men of Darsammand had gone out hunting, and, according to their usual custom, came to the village [of Karbogha]. [The Pattia-Khel] murdered them all, there-on migrated from thence, and settled in Shakar-dara.²⁸

The Awáns of Bagh²⁹ became aware of their coming; they viewed them in this light that they would seize their country, so they made a raid on them. The two sides fought together and many were killed.

Thence they marched and came by regular marches to the Khwara; eventually they settled down quietly in Súní-ála.

the third diacritical point necessary to convert "y" into "p" having been omitted. Torchapar is an Afridí village still existing to the east of the Kohát Pass. Borchir is an interpolation. Both these corrections are made after inspection of Afzal Khán's original MS.

24 An extensive and densely-wooded valley to the north of the Niláb-Ghásha Range, lying along the west bank of the Indus in the Kohát District.

26 A defile now held by the Jawáki Afridís; it runs from Túrki in their territory to Zíárat Shekh Allahdád, in the Zera Valley.

25 A Khatak clan, almost extinct now. Some few are to be found in Láchí and Níláb in the Kohát District.

27 A powerful Bangash village in the Miránzai Valley, which lies north of and parallel to, the valley of Karbogha.

28 Vide Note 12.

29 Kálabúgh a large town in the 'Isá Khel Division of the Bannu District.

CHAPTER VI.

AN ACCOUNT OF MALIK AKORAI AND HIS DESCENDANTS, WHO HAVE EACH IN TURN HELD THE CHIEFTAINSHIP AND LEADERSHIP OF THE WHOLE KHATAK [TRIBE].

They say that Malik Akorai, the son of Darwesh Muham-mad (whom they call Chanjú), was in warfare¹ [both] skilled [and] valiant, whilst he was [at the same time so] exceedingly hospitable, that if he had aught in the morning it was all expended by the evening,² and if he had anything over in the evening it was expended by the morning. Whatsoever came into his hands was only for his friends and the poor.

He who draws the Silvery Blade
Of Wealth makes booty, and it bestows
If he be not a Hero like Taimúr,
Still like Ambergris may he be prized.³

The tradition is that when he came from Karbogha to Súniálá there was a (large) following with him who were continually making plundering excursions.

At that time the Emperor Akbar⁴ and Mirzá Hakím were in power. Akbar was in Hindústán, and had entrusted the province of Kábal to Mirzá Hakím, who was his half-brother. Shahbeg, who was Mirzá Hakím's servant, ruled on behalf⁵ of Mirzá Hakím [as his Deputy] in Pesháwar.

1. Lit: with the sword.

2. Lit; it was not in the evening.

3. The allusion in "the silvery blade" is to money, as an agency generously employed to win men's hearts. Taimúr was the famous Amír of Trans-Oxania, who reigned A.D. 1369—1405. He reduced Khiva, Khurásán, Irán, Georgia, Armenia, and Asia Minor to his rule, twice penetrated to Moscow, and once to Delhi, overran Syria, and was advancing to the conquest of China when he died. He is known to western historians as Tamerlane.

Though it is not fated, the Poet sings, to all mento emulate Taimúr's warlike career; still each mortal can win the hearts of his associates by a generous and hospitable distribution of his wealth, as ambergris captivates their sense of smelling by its sweet perfumes.

The verb "bazi" is a Pakkhto adaptation of the Persian Present Indicative 3rd person singular; "mi-baz-ad" from the Infinitive "bakhtan," to bestow.

4. The Moghal Emperor of Delhi A. D. 1556—1605. He was the most tolerant Musalman prince that ever reigned in Hindústán, or probably any other country.

5. Lit: from his quarter.

When Mirzá Hakím died,⁶ Akbar took possession of Kábal, and Shahbeg became Shahbeg Khán; also thereon Khán Daur Khán Sháh became Governor of Kábal.

They say that in the reign of the Emperor Akbar the Hindú Jogís⁷ had great influence. Malik Akorai, from feelings of Moslem [religious] zeal,⁸ put many Jogís to death. When he came to the Emperor Akbar, this fact was well-known. The Emperor Akbar enquired of him: "How many Jogís have you put to death?" He respectfully replied: "I have made no other calculation, [but] with the ear-rings⁹ alone, which I kept in an earthen jar, two large earthen jars have been filled. I used to order them to repeat the Kalíma;¹⁰ if they would consent to become Muhammadans, I used to spare them; if not, I used to put them to death."

The story goes that a blind brother of Shahbeg Khán's died by his [Malik Akorai's] hand. At that time his clan had no power. They importuned him saying: "So powerful a man as this has fallen by thy hand, depart and leave us." He went off, and in great distress¹¹ came to Shahbeg Khán's house,¹² and said to him: "I have been guilty of this crime, and have now come to thee¹³ [as a suppliant] with shroud and knife." Shahbeg Khán gave him a Robe of honor and some money, and dismissed him saying: "Why should I kill so influential [a man as thou art]; depart, settle

K. A., p. 233.

6. A. D. 1585. 7. Or ascetics. 8. Lit: emulation.

9. Singular used for plural.

10. The Moslem creed. "There is no God but God, and Muhammad is his Prophet."

11. "Há hú"; The word "Cháchú" in the Pakkhto text is a clerical error, the three diacritical points under each form of h being superfluous.

12. The Pakkhto text should run: "da Sháhbeg Khán kor ta házir shuh." The copyist has written "w" for "d," a very excusable mistake.

13. i. e., I put my life in your hands, am at your mercy. In serious cases, such as murder, the offender often flies from the country; but if he is unwilling to leave his tribe, he is sensible of the danger he incurs by remaining, and determines to submit and obtain forgiveness from the person he has injured. In that case he goes as a suppliant to the house of some considerable man, and begs him to intercede and procure his pardon. By the custom of the Afgháns a suppliant can seldom be refused, and the person applied to is obliged to agree. He assembles some other respectable men, some Mullas and Saiads and proceeds with the offender to the house of the injured person. The whole of the party, are now suppliants, and as they cannot be refused, the person offended, if unwilling to make up the quarrel, leaves the house before they arrive, or endeavours to conceal himself. When he is found, the criminal appears dressed in a shroud, puts a naked sword into the hand of his enemy, and tells him that his life is in his power. At the same time the chiefs and Mullas put themselves in an attitude of entreaty, and beg forgiveness for the suppliant. It ends in the injured person pardoning the offence and receiving a compensation. (Elphinstone's Kábal).

[again] in thy own tribe. I will come against thee with an army and we will wage combat together. K. A., p. 233. "Whatever I can effect shall be the price of my brother's blood."¹⁴ When Malik Akorai came to his tribe, they too girded up their loins to assist him,¹⁵ and made a breast-work, facing the camp¹⁶ of [Shahbeg's] army.¹⁷

They say that they fought two pitched battles with great loss on both sides; but as he could not dislodge the tribe from their position, Shahbeg Khán retired.

Before the immigration of Malik Akorai's tribe¹⁸ the Mandúzai and Dangarzai¹⁹ were settled in this country.

When the Emperor Akbar came in pursuit of Mirzá Hakím (the foundations of the fort of Attak Banáras²⁰ had not yet been laid), he went to Níláb, and asked for people of the country to protect the high roads. 'Abdur Rahmán, Khuram Mír Khel,²¹ and certain Dangarzais, mentioned to him the name of Malik 'Ako [or Akorai], saying he had made himself renowned.

14 Afgháns, as Muhammadans, may either revenge a kinsman's death by a retaliatory murder (kisás) or accept pecuniary satisfaction (khún-bahá). See Sale's Korán : Súra II. page 21.

15 Lit : girded up their loins for him.

16 Mela (an encampment : village :) is a Khatak word.

17 I have translated the passage (K. A., p. 231, line 2, to p. 232, line 3) as it occurs in the aforementioned original manuscript. The reader will observe that it differs from the text of the Kalid-i-Afghání in, amongst other points, the following important respects :—First, the word "Mirza" (K. A., p. 231, line 2,) before Akbar, is an interpolation which does not occur in the original, and confuses the translation. Mirzá is the title given to an Emperor's son before he ascends the throne, whilst Akbar was actually Emperor at this time (see same line, K. A.). Second, the word "Kor" (p. 231, line 5) is an interpolation which renders the line utterly untranslatable. In the original manuscript the words run : "Shahbeg, Shahbeg Khán Shuh," meaning he was promoted to the rank of Khán. The word "Kor" certainly occurs in Afzal Khán's copy, but it is inserted *above the line* and by another, and, apparently later hand. Third, K. A., p. 231, line 9, runs thus in the original manuscript : "Yawa mundara da ghwago (plural), chi e (?) mi pa mat sátala, dwah lo-e matána dzine dak shawí di." The student will remark the idiomatic construction of the Pakkhto. Further, the words "pa Pekkláwar kkhe" (K. A., p. 231, line 13) are an interpolation of exactly the same nature though not so embarrassing as "Kor" above noted. This passage which presented before to students numerous and insurmountable difficulties, owing to clerical errors and interpolations, now runs, I venture to think, smoothly enough.

18 The Anú-Khel.

19 Khatak clans; the Dangarzai are still to be found in a village near Akora, the chief town of the Eastern Khataks.

20 The modern fort of Attock. For the etymology of the name, Attak Banáras, vide Cunningham's Archæological Survey of India, Volume II, page 98. It was built later on this same year 1581 A. D.

21 Probably a member of the Khuram clan of the Mír Míri or Amírai (Khel) a branch of the Tarai Khataks. (Vide Tree 2).

In pursuance of the order of the Emperor Akbar, Malik K. A., p. 223. Ako came to him and entered his service. The following [tract of] country was bestowed on him: from Khairábád²² to Nawákkhahr.²³ Thereon he posted his people at intervals²⁴ to guard the road.

The Emperor promised him a title, but Malik 'Ako was a sagacious man, and would not accept it, but respectfully represented: "If I alone accept a title, the rest of my tribe will be jealous of me, and the duties imposed by you will not be duly executed. Rather let the Emperor impose a transit duty on cattle²⁵ on this road, so that my tribe, incited by the hope²⁶ of their share and quota of the duty, may perform the royal behest with unwavering fidelity."

The Emperor accorded his request, and gave him a Royal Warrant [to levy] the tax. He returned and laid the whole facts before his tribe, who all girded up their loins together with him in loyal service to the Emperor.

At the present day the tribe of Khatak hold the country from Balar²⁷ (which is on the confines of Yúsafzai) to Lakki²⁸ (which is on the confines of the 'Isá Khel).

This tract of country has a length of about 7 days' journey; it is situated along the bank of the Indus, and each Tappa²⁹ has its own territorial limits.

The territory of the Anú Khel extends from Khairábád to the Jángar Pass,³⁰ which is on the confines of the Afrídís, whilst the territory of the Boláks extends from Makhad³¹ to Tarai,³² and that of the Khataks of Chautra, who are the

22 A village opposite Attock on the right bank of the Indus.

23 Naoshera. The road was known as Gidar Gallí and ran W. of the present G. T. Road.

24 Probably in towers, as is the case at present where the road passes through wild tracts of the Khatak, or other, tribes under British rule.

25 Lit: an ear-tax.

26 "Pa lálach."

27 It is better known as the Lalar Ravine, and is the most southern of the seven ravines which run into the Chalpaní Khwar, a ravine which carries off the drainage of the greater portion of Yúsafzai into the Kábal river.

28 Lakki is a town in the Marwat Division of the Bannú District, and is 32 miles south of Edwardes-abad (Cantonment of Bannú).

29 This name is given to the main sub-divisions of a clan, and also to the tract held by them.

30 Jángar, the modern Khurmatang, a spur south of the Jalála Sar, which is a peak (5110 feet) of the Cherát Range on the (Hassan Khel) Afrídí border.

31 A ferry on the left bank of the Indus opposite the Ságrí Khataks of the Kohát District, who also have a colony Cis-Indus.

32 A Khatak Tappa on the River Kábal, opposite to Akora.

Mír Khel, extends from Dínkot³³ to the Tal³⁴ [or plain] of Daur³⁵ and Bannú.³⁶

CHAPTER VII.

AN ACCOUNT OF THE KHATAK TRIBE, AND THE FEUDS WHICH THEY HAVE WAGED WITH OTHER TRIBES.

There have been hostilities between the Anú Khel, Khataks,¹ and the Bangakkh of Darsammand. K. A., p. 233—240. They have committed great carnage on, and waged severe conflicts with, each other.

Between the Lohánrís,² the 'Isá Khels, Sárangs, and Músís,³ and the Mír Khels⁴ and Nasrattís,⁵ there have been repeatedly stern conflicts. The Lohánrís twice invaded Chautra of the Khataks. On one occasion they put to death Khalífa, Máshi Khel,⁶ who was a noted head-man. Next, the Mírí Khels and the Nasrattís [Khataks], obtained the mastery over the

33 Or Dinkot, 6 miles above Kálábúgh, on the right bank of the river.

34 Vide Chapter IV, note 16.

35 A valley to the west of Bannú; it is not subject to the British Government.

36 The Khatak tribe does not now-a-days occupy so extensive a tract. It is divided into two great territorial branches, *viz.*

The Akora, or Eastern, Khataks, and the Terí or Western, Khataks. Each branch derives its name from its capital town. The separation took place in the time of Shahbáz Khán, *i.e.*, circiter A.D. 1620. The Akora Khataks extend from Húnd on the north to Kasába on the south. The Terí Khataks are bounded as follows: north by the Bangash and Afrídí tribes, south by the Lawúghar Range, east by the Indus, west by the River Khuram, the Wazírís and the Tal of Bannú. The two primary divisions of the Khataks, *viz.*, the Taráí and Bolák, hold the following large "Tappas":—(*Tarai*): Chautra, Dalan, Dara: Khuram, Sení, (*Boolák*): Khuram and Sení.

- 1 Of Karbogha. Their feuds with the Bangash of Darsammand, which forced them to migrate to the Khwara, have been related by the author in Chapter V.
- 2 A clan of the Ibráhím, Lodi-Khel Afgháns. They are related to the Níázís, who are also Lodi-Khel Afgháns, and probably like them have some settlements in the 'Isá Khel parganah of the Bannú District. The bulk of the clan are, however, carriers and traders between India and Ghazni through the passes of the Sulimán mountains. They are more familiarly known as Powindahs.
- 3 Three Níází clans in the 'Isá Khel division of the Bannú District, lying to the south of the Khataks. The Sárangs occupy 'Isá Khel and Míánwálí now-a-days.
- 4 A Khatak clan descended from Amírai, the son of Bargoyat (vide Tree 2). They inhabit the Chautra Valley.
- 5 A clan of the Tarkai branch of the Tormán Khataks (vide Tree 2).
- 6 A clan descended from Ism'ál, son of Bargoyat (vide Tree 2).

K. A., p. 233—240. Sárangs and the Músís, and drove them out of Lakkí. They migrated to Khusháb.⁷

The Mírí Khel have also had feuds with the Wazírís.⁸

Next the Tarís and the Boláks obtained mastery and sway over the country of the Sakser⁹ Awáns, and southwards to the confines of Bhara¹⁰ and Khusháb. They wasted and ravaged the [whole] tract, and took captive a great many Awáns, men and women. Forty thousand, more or less, fell into captivity.

During the Government of “the Khán of high-renown” [Khush-hál Khán], the Tarís and the Boláks relinquished their career of conquest, and the above country fell to Jabbár Kulí, Kahkar.¹¹

Mír Khán, son of Jabbár Kulí, at the instigation of Sanbalú, called on the Bangí Khel¹² to ally themselves to him and attack the Balochís.¹³ But he violated his promise, and treacherously put to death one hundred men, more or less of the Bangí Khel.

After this Malik Ako, of happy memory, made two or three raids on the Afrídís.¹⁴

Next a feud and enmity with the Yúsafzais were left, as it were, a legacy to “the Khán of high renown” [Khush-hál Khán]. The feud was as follows:—

When [the Khataks] expelled the Yúsafzais from Misri-kot (by which they probably mean Misri-Bánda),¹⁵ several chiefs of note amongst the Yúsafzais fell, whilst Yahiyá Khán

7 The town and surrounding country of that name on the right bank of the Jhelum River, in the Sháhpur District.

8 Probably those of the Bannú Tal are referred to here.

9 Sakesar, a range of hills in the Jhelum District. (Vide Sultán Mahmúd, note 336). The Awáns are a people of Hindú origin descended from one Aná (hence their name Anú-wán), the son of Yayáti, the founder of the Inner Race. They hold at the present day, and have done for centuries, (probably from 100 B.C.), the western half of the Punjab Salt Range towards Níláb. They are the Júd tribe mentioned by Babar, Júd being another name for the Salt Range (vide Sultán Mahmúd, note 336. Cunningham's Archaeological Survey of India, Volume II).

10 Probably Bhera, on the left bank of the Jhelum River, in the Sháhpur District.

11 Or Gakkar (vide Sultán Mahmúd, note 128).

12 A clan of the Boláks, who inhabit the country between Kálábágh and Rokwán, on the river Indus.

13 Pakkhto oratio directa.

14 Probably the Hassan Khel and Jawákis, whose hills border on the Khwara and Zera Valleys respectively.

15 On the left bank of the River Kábal opposite to Akora.

[Khatak, grandfather of Khush-hál Khán] killed Mamo Yúsafzai.¹⁶ Directly Shahbáz Khán [son of Yahiyá K. A., p. 233-240. Khán, Khatak] placed his foot in the victorious stirrup, there was no sleep nor rest for the Yúsafzais.

He on several occasions put men of the Mandanr¹⁷ tribe to death. Although his father used to advise him not to do so, he would not heed him, and in the feud with the Yúsafzais, during his father's life-time, he had received several very severe wounds in his body, and had disabled many horses in battle.

[ACCESSION OF SHAH-BAZ KHAN].

After the murder of Yahiyá Khán, [Shahbáz Khán], during the term of his own chieftainship, levied tribute from the Mandanrs [of the plain of Yúsafzai] and the Akozais [of the hill country of Swát], and subjugated the whole of the Mandanr tribe with the sword.

There was a bitter and grievous feud between the [rest of the] Utmánzais and the Sadozais.¹⁸ Moreover, the Mandanrs of Sesadah,¹⁹ of Kapúr Gari, the Kamálzais, and Amázais,²⁰ assisted the Utmánzais, and assembled a force to assault Marghaz²¹ [of the Sadozais.]

The clan of the Sadozais, with one consent, deputed Malik Alo, 'Umr Khel,²² son of Malik Balo, (who was the intimate friend of Shahbáz Khán) together with other Maliks; these

16 The position of the words is alone here a clue as to which is the instrumental case and which the nominative governed by it. Vide Bellew's Grammar, para. 33.

17 Vide Trees 1 and 3.

18 The Sadozais are a clan of Utmánzai, Mandanr (vide Tree 3), but to this day they prefer calling themselves Sadozais, to being included with their brother-clans of the Utmánzai.

19 The Se-sadda are the *three* (Persian, *seh*) sections of the Ism'aílzai (Amázai, Mandanr) clan, who inhabit the modern village of Kot Ism'aílzai. It lies to the west of and close to its parent village of Garri Ism'aílzai which, together with Garri Daolatzaí, (known also as Kapúr-Garri), stands on the site of the ancient Langarkot. The *three* sections of Kot Ism'aílzai are the Ya'kúb-khel; Bokí-khel; and Ságzá-i.

20 Two clans of the 'Usmánzai (Mandanr). The Kamálzai "tappa" includes the two villages of Torú and Hotí. The Amázai "tappa" is sub-divided into the Daolatzaí and Ism'aílzai sections, whose chief towns are Garri-Daolatzaí and Garri-Ism'aílzai respectively.

21 In the south-west corner of Yúsafzai.

22 A section of the Sadozais.

brought their prayer to Shahbáz Khán, and represented to him their own weak state and the superior strength of the enemy,²³ and solicited aid and help.

Shahbáz Khán set out with a large force and encamped at Marghaz. On the advance of Shahbáz Khán the Utmánzais and the Mandanrs were panic-struck and dispersed.

He burnt the villages of the Utmánzai. He remained there a month more or less, and placed the affairs of the Sadozais on a firm basis. He made Bhákú Khán their chief and leader, and gave the Sadozais such advice as is [usually] of use to a tribe. They presented their offerings to Shahbáz Khán; who then returned home.

Directly Bhákú Khán had gained absolute power, and his Khánship was established, he, through a short-sighted policy, forgot the obligation which he was under to Shahbáz Khán.

Shekh Nizámí observe :—

O Friend! expect not good from an enemy to thy Race :
The Water of Life is not from the [fell] Serpent ask'd.

He, on two or three occasions, assembled the whole Mandanr tribe, advanced to the bank of the Badrai²⁴ stream, and destroyed the villages of the Bolák [Khataks].

On one occasion Shahbáz Khán crossed the river with a small following, and had a hot skirmish at Jahángíra.²⁵ The Khatak horse broke the Yúsafzai horse, and drove them before them in confusion²⁶ some two or three arrow flights. They unhorsed²⁷ many noted leaders, such as Malik Chandanr and others, and killed them, whilst their caparisoned chargers fell into their hands.

On the other hand, the Yúsafzai Infantry charged the Khatak Infantry, lifted them off their feet, and hurled them into the River Kábal. Three hundred and eighty²⁸ Khataks fell in the field of battle; some forty or fifty [more] were drowned in the river.

23 The whole of the Usmánzai of western Yúsáfzai and the Utmánzai of the modern Gadún hills were arrayed against the single clan of Sadozai.

24 A stream of south-east Yúsáfzai, which falls into the Indus at Húnd.

25 The chief town of the Boláks on the left bank of the River Kábal.

26 "Máte," a feminine substantive like *tróre*, an aunt; *náwe*, a bride. It is not to be found in any Dictionary, and means here "a defeated body, that which has been broken up."

27 Lit: dragged off (their horses understood).

28 Lit: nineteen score.

When Shahbáz Khán saw matters in this condition, he, agreeably to the saying of Muhammad,²⁹ like a brave man, extricated himself from the ranks of the enemy, from the whirlpool of death, and retreated, contesting every inch of ground,³⁰ to the Pír Sabák³¹ ferry. There was a cranky boat lying³² there; he embarked on it and crossed over with his family. The boat, however, nearly foundered and he reached the opposite bank³³ with the utmost difficulty.³⁴ All his armed men and their mail-clad horses were with him. They did not expect to escape [sinking]; the Most High God [however] vouchsafed to³⁵ the boat to cross over [safely]. The Khán of high renown, Khush-hál Khán, was also in the boat with his father; he had not as yet seen any fighting, nor had his beard grown.³⁶

Within two or three months of this event [Shahbáz] equipped a force from amongst his tribe, and marched on Bhákú Khán's village of Manera-i³⁷ [Sadozai]. He pillaged it and retired. Bhákú Khán pursued him, but sustained a defeat, whilst a great many men of his fell. Some of those who got off with their lives³⁸ climbed on to the low hills of Gajú³⁹ [and thus] escaped. [Meanwhile] the army of Shahbáz Khán returned home, laden with spoil and unmolested. The fortunes⁴⁰ of the first engagement, which had been a defeat for him, were retrieved by this victory,⁴¹ [for] the tribe of Mandanr [now] became subject and tributary.

After this Bhákú Khán on two or three occasions collected a force, and sought and endeavoured [to revenge himself on Shahbáz Khán], but could not effect anything.

29. Lit: the Chief of the Prophets.

30. Lit: with conflict and conflict.

31. On the left bank of the River Kábal in the Tarai Tappa, considerably higher up the river than Jahángira. The line of Shahbáz Khan's retreat was consequently up the left bank of the River Kábal.

32. Lit: standing.

33. Lit: crossed over.

34. Lit: after a thousand toils.

35. Lit: caused.

36. Lit: he had as yet no beard on his face.

37. A large village to the north-west of the triangular tract of country which forms the territory of the Sadozai in the south-east of Yusufzai.

38. Lit: survived. "Páedal" is an intransitive verb, which has only the contracted form of the Present Tense. (Vide Trumpp's Grammar, § 122, a).

39. The highest point in the hills, which are known as the Sar-i-Maira (crest of the desert), and bound the plain of Yusufzai on the south, they lie to the west of Manera-i.

40. Lit: the picture.

41. Lit: sat as it should.

In the year 1050 H.⁴² (A.D. 1640) Shahbáz Khán, with a small following, made a mounted excursion against the Aká-khel,⁴³ who are a "Tappa" of the Kamálzais, and had been remiss in paying their tribute. He ordered a raid to be made on their cattle; and over a thousand head fell into his hands.

That night too there had been a heavy fall of rain; it was the season of extreme cold⁴⁴ and fast-time.⁴⁵ The enemy pursued them [as they were carrying off their spoil; and an engagement ensued.

The horse of Sákí Beg, who was the son of Um Khán, was wounded with an arrow and reared up. Sákí Beg fell off; the ground was all mire and slush; and as he was clad in armour,⁴⁶ he could not struggle through the mud on foot. The enemy had gained the mastery, so "the Khán of high renown" [Khush-hál Khán] offered Sákí Beg his arm that he might take it [and remount]; but his horse ran away.

In the meanwhile Sákí Beg lagged behind Khush-hál Khán, and the enemy cut him up with their swords.

At this moment, as Khush-hál Khán cast a glance towards his father, the latter was wounded in the temple by an arrow. On this he came and showed him his horse which had been disabled, and his knee which had been struck by an arrow, his object being that his father might see these matters, leave the battle, and retire, as he had been dangerously wounded. However [his father] would not give them a look but said to him: "Mount another horse, and go [again] to the front."

When Khush-hál Khán had ridden two or three arrow-flights to the front, his horse fell with him, so he proceeded on foot. Jamel Beg, his brother, had followed him; he too had been wounded by an arrow in his hand; his hand and lance had both been transfixed thereby.

When Khush-hál Khán had gone two or three arrow-flights (further a head), some troopers brought him the horse which

42. A. D. 1640.

43. The Author has erroneously Ako-zais. See p. 207, line 11.

44. Lit: a period of 40 days of extreme temperature in both the hot and cold seasons. Here it evidently refers to the height of the winter season.

45. Lit: the fast was in their mouth, a very common idiom.

46. "Put Sipáhi" a heavy armed soldier. (Raverty' Dictionary).

had thrown Sákí Beg, and which they had recaptured.⁴⁷ He mounted it and returned to his father, whom a second arrow had in the meanwhile wounded in the elbow.

However, they continued the action, and got the cattle across the Balar,⁴⁸ on which the skirmish ended.

Mirzá 'Alí, Hassan Khel, fell on this occasion. From a distant position Shahbáz Khán had his eye on him, and in the thick of the fight he said to Khush-hál Khán: "I saw Mirzá 'Alí fall."⁴⁹

Directly the battle was over,⁵⁰ Shahbáz Khán was too weak to ride, so he dismounted, and they rigged up for him a litter formed of spears. Some footmen carried him, and he reached his home⁵¹ when it was dark.

In this action not a single trooper on our side came home without a wound, and every one was engaged in attending to his own.

Two or three men caught hold of the arrow-head, which was buried in the shin-bone of Khush-hál Khán, with pincers, and extracted it by main force. Two days after they took him and brought him to his father, who had two or three other wounds [besides those in his head and elbow.] He asked him: "Which wound of yours pains you most?" His father answered: "The wound in my head." Khush-hál Khán perceived that it was a dangerous one.

Five days after he had been wounded, in the end of Ramzán, he [Shahbáz Khán], on a Thursday in Shawál,⁵² took his march from this fleeting world to the eternal world.

Khush-hál Khán has recorded the date of his death in Persian and Pakkhto.

47 Lit: brought him the recaptured horse.

48 Vide Chap. VI, note 27.

49 For this 3rd Pers. Sing. Past Indicative, vide Trumpp's Grammar, § 136, 1 (a) under the verb "mral." The construction here is very idiomatic.

50 Lit: rent itself.

51 At Akora.

52 He died the 6th day after he had been wounded. He was wounded, as the verses in the text show, on Friday, the 25th Ramzán, 1050 H. (1640 A.D.), and died on Thursday, the 1st of Shawál.

K. A., p. 233-240. The following is the translation of the Persian:—

One [ill-fated] Friday in Ramzán's [sacred] month,
The Khán his horse's head set for the Battle-field :
His foe he vanquishèd : the victory he gain'd,
Yet was he, dear life ! by a [fell] arrow pierc'd.
The Wrúkaï-Akhtar,⁵³ mark ! upon a Thursday fell
When [Heaven-ward] he march'd, and left this world behind.
If any ask⁵⁴ the date on which he martyr'd died
Attentive listen ! 'twas ten centuries and a half.

This date in Pakkhto is—

It was the year one thousand and fifty of the Hijra⁵⁶
When Shabáz Khán fell a martyr [in the field.]

In addition to his wound also he was struck with paralysis, but, being very brave of heart, he paid no attention to his wound. On Sunday he performed his ablutions for prayer, uncovering his head and washing himself [and thus] got a chill. For two days [before his death] he lay speechless, and could not make his will.

He left four sons; the first, "the Khán of high renown" [Khush-hál Khán], who was so famous subsequently; second, Fakír Jamel Beg;⁵⁵ third, Shamsheer; fourth, Mírbáz.

[ACCESSION OF KHUSH-HAL KHAN, A. D. 1640].

As Khush-hál Khán was older than the others, he was proposed as Chief of the [whole] tribe.⁵⁷ Bahádar Khán, who was his father's eldest brother,⁵⁸ agreed to this measure, and his cousins also were zealous in his cause.

53 "The Little Festival," i.e., the 'Id-ul-Fitr (or the festival of the break of the fast. The Pakkhto name corresponds *exactly* to the Arab name "Al 'Id-us-Saghír." It falls on the 1st of Shawál, the 10th month in the Moslem lunar year. The expiration of the fast of Ramzán is the occasion of this festival. The Arabic and Pakkhto names of this feast have reference to its being the *minor* of the *two grand festivals* which are ordained by the religion of the Moslems to be observed with general rejoicing. The other grand festival falls on the 10th of Z-il-Hijja (the last month of the year), and is known, amongst other names, to the Arabs as the "Id-ul-Kabír" and to the Afgháns as "Loe Akhtar," both names signifying "The Great Festival." (Lane's *Modern Egyptians*).

54 Note the poetical affix "na" added for the sake of metre.

55 1640 A.D.

56 He elected to pursue an ascetic life; his descendants are still known as the Fakír - Khel Khataks.

57 "Il-ulus." Both are Turki words signifying tribe. The latter has become quite naturalized in the Pakkhto, and is the most common word employed to denote a tribe; the word "kám" or "káu" (of Arabic origin) being far more rare.

58 Lit: eldest uncle on his father's side.

Fíroz Khán, Jalál Khán, and 'Abdulla Khán,⁵⁹ were in Hindústán, and heard of these events on their way home. They arrived in their native country with all haste.

After forty days the wound on Khush-hál Khán's leg got well,⁶⁰ and two or three days after that he went out hunting, came to the eminent saint Shekh Rahamkár,⁶¹ and asked him for his blessing.

He [next] assembled a force on pretence of a hunting expedition, and made a mounted raid in open day upon the village of the Akákhel⁶² to chastise the enemy. Although Bahádar Khán did not approve of it, saying that no one had thus by day made a mounted foray before, he still went on and set the village on fire. He had [previously] given orders saying: "Put to death whatever you come across, dogs or men." Accordingly, whatever they came across, cattle, men, women, children, nothing did they spare but killed them, and deluged their households with blood. The blood of dogs and men flowed intermingled. The raiders went on and burnt also two or three other villages which were near that village, and retired at afternoon prayer-time.

The Kamálzais, Amázai, and Sesada [of Kot Ism'aílzai] saw the smoke, and turned out, six or seven thousand men, in pursuit. They followed them for two "kos," then made a stand at the place where Shahbáz Khán had been wounded, and commenced an action. The Mandanrs were broken, and more of them fell. He [Khush-hál Khán] then retired to the Balar stream. The [Mandanrs on foot] followed him a far off, but were unable to get near him.⁶³

When the Khataks had crossed the Balar they halted. It was now near evening prayer-time. In the interval one Basai, a minstrel, received a gun-shot wound; and came home and died.

59 His uncles, Vide Tree 2.

60 Lit: the leg got well of the wound.

61 The ancestors of the Káká Khel Khataks, who, on account of the exemplary piety of their great ancestors, are regarded with the utmost veneration by the Afridis. Yúsafzais of Swát, Tarkláris of Bájaor, and the Músazai and Malaizai of Bonér. His shrine is in the Khatak hills north-west of Khairábád, where a great fair is held every year after Ramzán, the Moslem Lent. Bellew's Yúsafzai).

62 Mayár (vide note 43) to revenge his father's death.

63 Because his men were mounted.

So great a victory did God Most High grant, "the Khán
of high renown" to gain without any effort of
K. A., p. 233-240. his own.⁶⁴

Meanwhile the Royal warrant [confirming his succession
to]⁶⁵ the chieftainship was issued by the Emperor in his name,
and his father's title was also conferred on him.

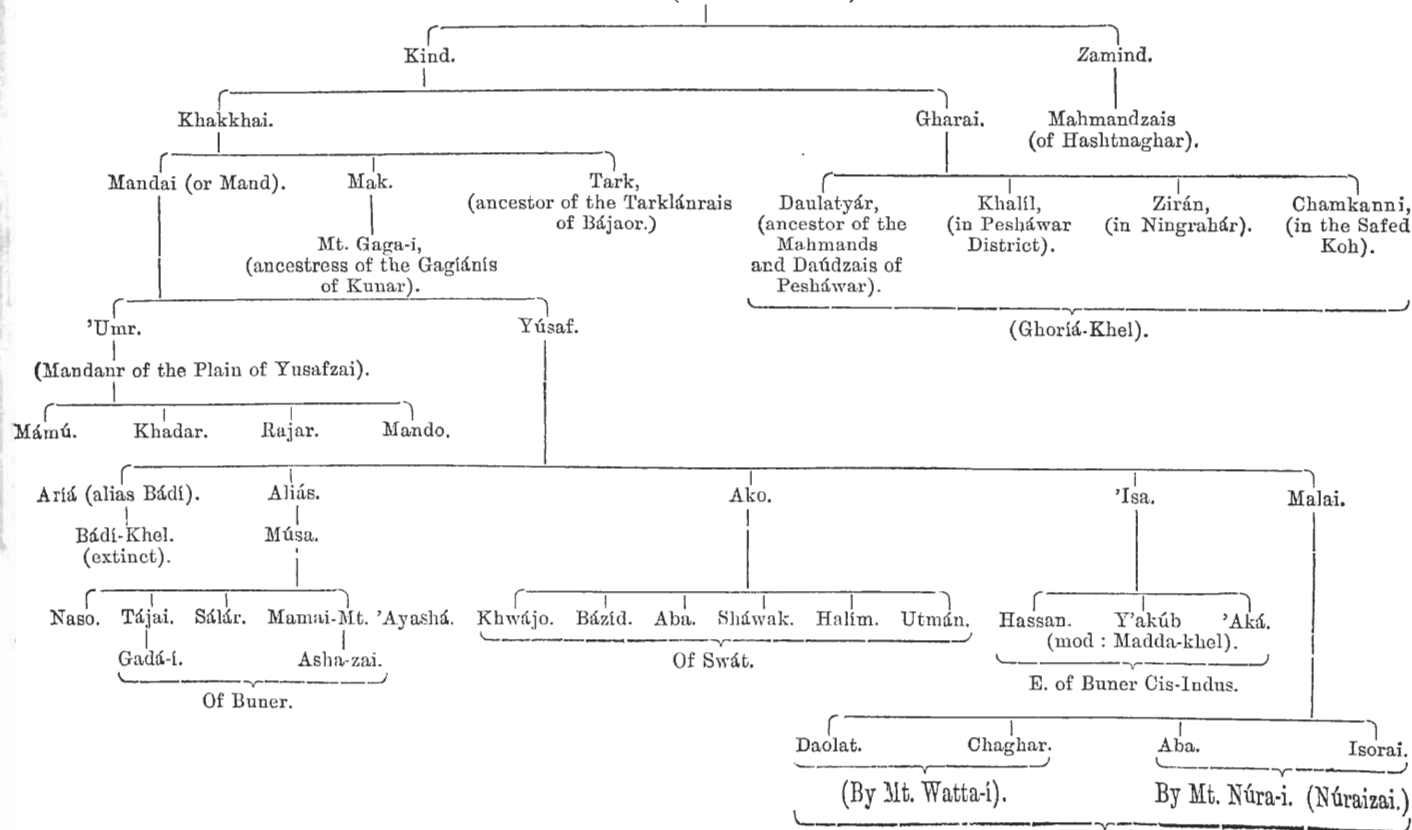
⁶⁴ Lit : gratis.

⁶⁵ Lit : of.

APPENDIX I.

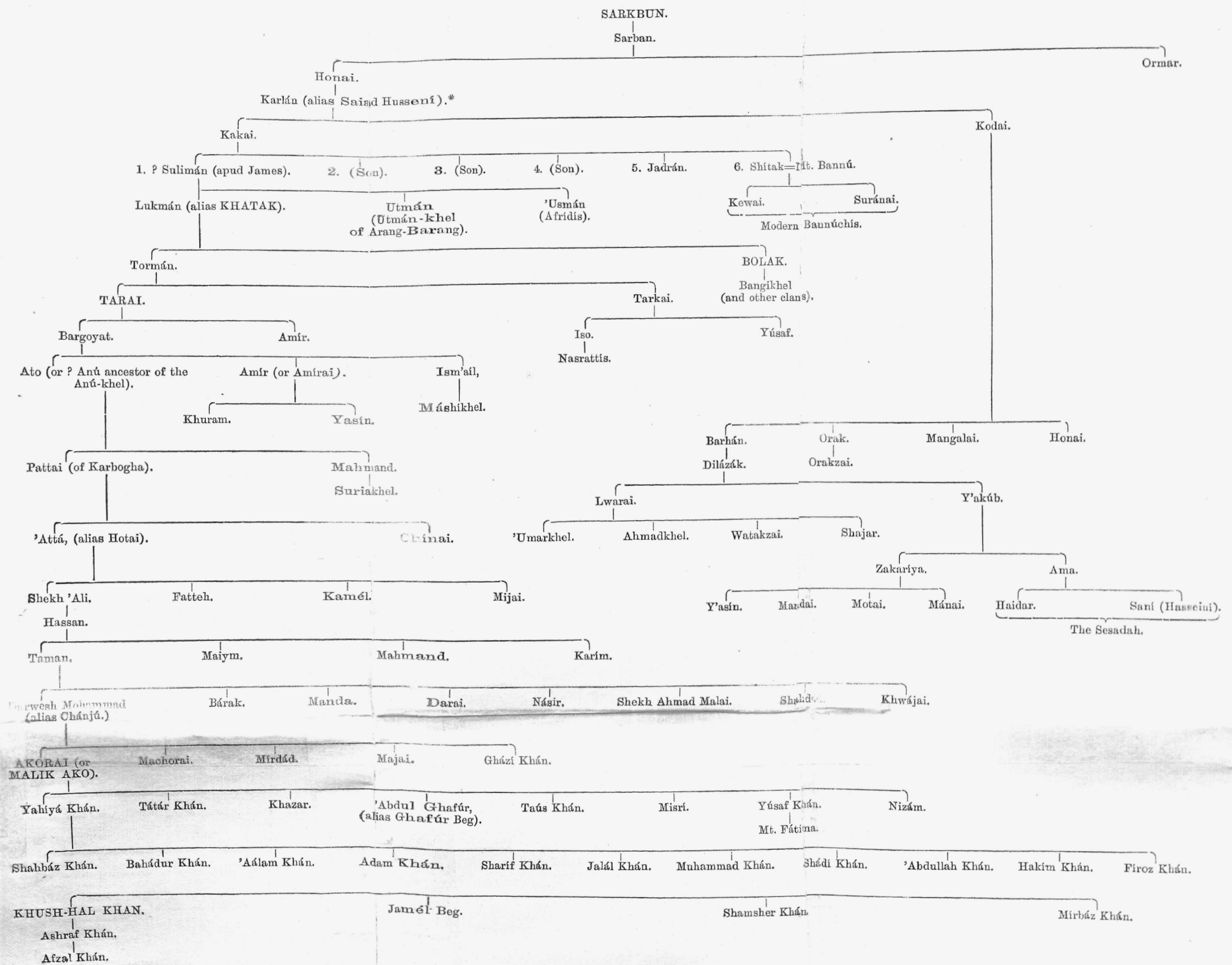
The Genealogy of the Sherbún (or Sarbáni) Afgháns, agreeably to the Táríkh-i-Murass'a.

SHERBUN (OF KANDAHAR).



APPENDIX II.

Genealogy of the Khataks, agreeably to the Tārīkh-i-Murās's'a.



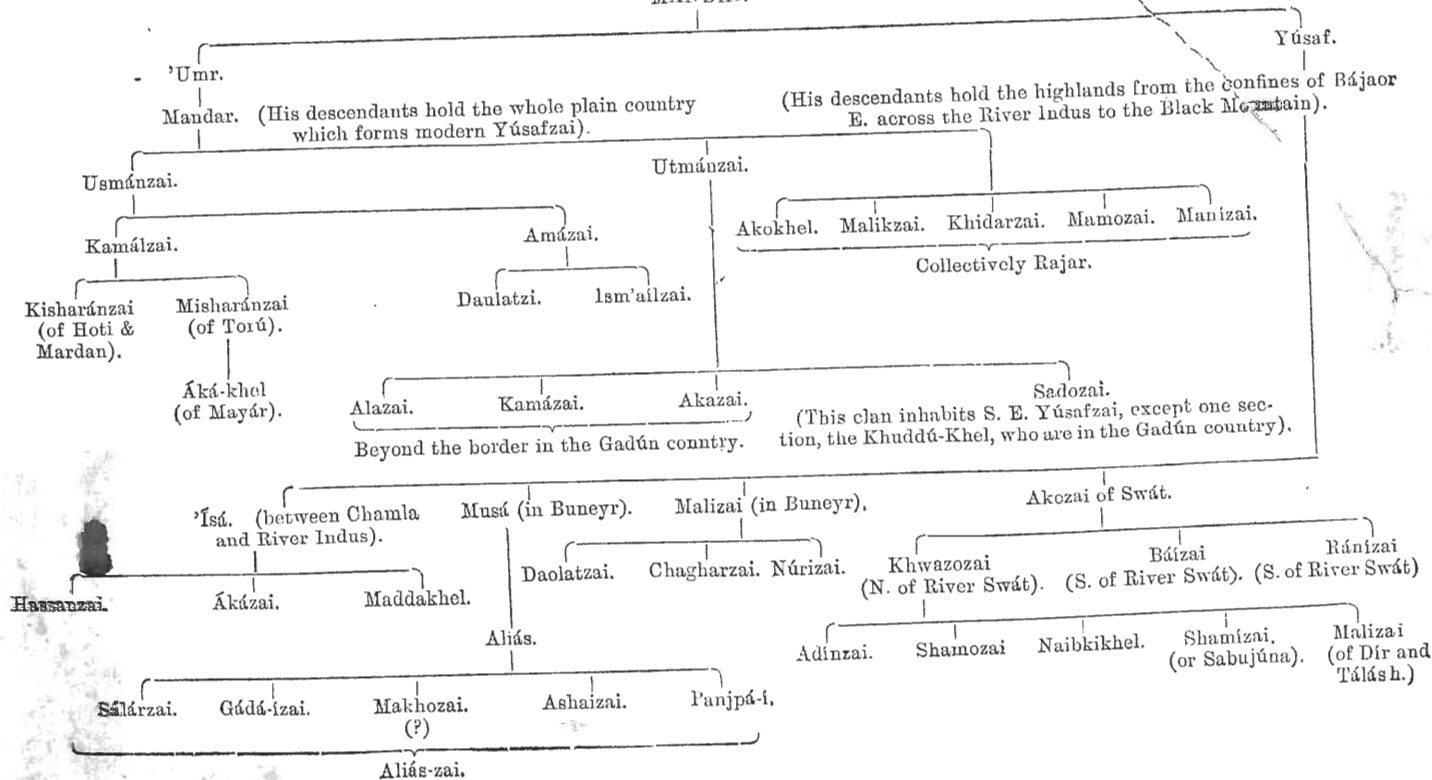
* The descent of Karlán from the Khalifah 'Alí agreeably to the *Wiládk's*.

Hazrat 'Alí.
Imám Husseni.
Zain-ul-'Aábadín.
Imám Muhammad Bákar.
Imám J'afar.
Sa'id Ism'ail.
Sa'id Hátim.
Sa'id Rajál.
Sa'id Káf.
Karlán.

APPENDIX III.

The Genealogy of the Yúsafzais and Mandanrs, agreeably to Bellew's Yúsafzai.

MANDAI.



APPENDIX IV.

MEMORANDUM.

To enable the student to thoroughly understand the historical events related in the Selections from the *Tárikh-i-Murass'a* here translated, I prefix a brief and connected *Precis* collected from it and other sources.

I.

Precis of the events which led to the possession of the Vallies of Bájaor, Mahmand, Swát, Buner, Chamla, and Isázai (beyond the British Frontier), and of the Pesháwar District, including the Yúsafzai Sub-division (in British Territory), by their present Afghán inhabitants.

The account of these events is contained in Chapters I—III of the Translation, and is to the following effect :—

One Sherbún, said to be the grandson of Kais, the first Afghán to embrace Islám, was settled (circiter 700 A.D.) in Ghwara Margha, on the upper course of the River Arghasán, north-east of Kandahár.

He had two grandsons, Khakkhai and Gharai.

Khakkhai was the ancestor of the present inhabitants of Yúsafzai, Kunar, Bájaor, Swát, Buner, and the hills to the east thereof, extending across the River Indus into the British District of Hazará.

Gharai was the ancestor of the modern Khalíls, Dáúdzais, and Lower Mahmands of the Pesháwar District as well as of the Upper Mahmands in the Independent Hills north of it.

The Khakkhai-Khel were the first to leave their ancient seats owing to a dispute with their Afghán neighbours, the Taríns, regarding the use of the water of the River Arghasán for agricultural purposes. They were forced to take refuge with their relatives, the Gharai-Khel, but having quarrelled with them about their pasture lands, they left them, and migrated together with the Utmán-Khel of the Gumal Valley in the Sulimán Mountains (their neighbours to the north east) and the Mahmandzais, (their first cousins) to Kábal.

There, after a while, the Yúsafzai and Mandanr clans waged a feud with their brethren, the Gagiánís, who, being supported by the Governor, drove their opponents into the hills and glens to the north and north-east of the Valley of Kábal.

The Yúsafzais and Mandanrs, from their fastnesses, commenced a system of raids on the inhabitants of the valley, and with such success that the Governor, at the suggestion of one of their enemies in the Gagiání tribe having invited them down to a conference, early 800

of them treacherously massacred. On this they (under Malik Ahmad, a Yúsafzai Chief) together with the rest of the Khakkhai-Khel, left Kábal for Ningrahár.

The Khakkhai-Khel at this time comprised four main divisions, viz. :—

The Mandanrs, Yúsafzaís, Gagíánís, and Tarklánís, as well as the twoclans of Utmán-Khel and Mahmandzai, who had coalesced with them.

The Gagíánís contemplated settling down permanently in Eastern Ningrahár, the Mahmandzais in Western Ningrahár, and the Tarklánís in Lughmán; but the restless (or possibly weaker) Mandanrs, Yúsafzais, and Utmán-Khels, marched further east towards Pesháwar, making an ineffectual attempt to possess themselves of Bájaor *en route*.

The Dilázáks, a non-Afghán people, at that time held Pesháwar. With them the new comers soon quarrelled, and were forced again to retire into the country of the Western Shalmánís at the base of the Tahtara Mountain.

In their new settlement they soon had, as they had had before with the Taríns in Kandahár, a dispute regarding water for their lands, so, leaving the Shalmánís, they again entered the Pesháwar Valley, and dispossessed the Dilázáks of the Doába Tappa. They were now near-neighbours of the Eastern Shalmánís, whom they after a while drove out of Hashtnagar into Swát and seized their lands.

Meanwhile their cousins, the Gharai-Khel, who had also been compelled to leave their settlements on the River Arghasán, had been making their way by the self-same route as the Khakkhai-Khel, viz., the Valley of the River Kábal to Pesháwar, ousting, as they advanced, the Gagíánís, Tarklánís, and Mahmandzais from their new conquests in Mingrahár and Lughmán, they had an engagement with the Dilázáks of the Pesháwar Valley at Hazárhání, on the River Bára, and, having signally defeated them, drove them across the Makám Rúd into the modern sub-division of Yúsafzai, where they settled in Langarkot (modern Garri Ism'aílzai-cum-Daolatzai).

They thus became immediate neighbours of the Mandanrs, Yúsafzais, and Utmán-Khels, then in Hashtnagar, who called in their fellow tribesmen, the Gagíánís and Mahmandzais, defeated the Dilázáks at the battle of Gadar on the stream of the same name, and took possession of the Plain of Yúsafzai. They made over to such of the Gagíánís as had helped them the Doába Tappa, and to the Mahmandzais that of Hashtnagar, in return for their assistance, and themselves settled down in the "Sama" or Plain country of Yúsafzai, where the Mandanrs and Utmán-Khels have remained to this day.

The Yúsafzais, however, almost immediately turned their attention to the conquest of Swát, which they invaded by the Mallakand Pass, and in twelve years time possessed themselves of it. They next reduced the neighbouring Valley of Tálásh and part of Bájaor. This latter conquest they made over to their fellow-tribesmen and allies, the Tark-

lánis, who subsequently, taking advantage of the Emperor Bábar's defeat of the aboriginal inhabitants of the Valley, A. D. 1519, possessed themselves of the whole of it. Buner and the mountains to the east of it on both sides of the Indus were the next to fall, and, with apparently but slight show of resistance, to the victorious Yúsafzais, who, it is said, possessed themselves of the whole of the difficult mountainous country they now hold under the leadership of the aforementioned Malik Ahmad. The whole of the Hill tracts, to the south of Buner, fell to their brethren of the Mandanr tribe.

The Gharai-Khel had meanwhile taken possession of the Pesháwar Valley, and divided it amongst their clans of Mahmand, Dáúdzai and Khalíl, who gave their own names to the lands they occupied, which names their respective "tappas" hold to this day. The Mahmands also retained the conquests they had made in the mountainous country north of Pesháwar before they entered the fertile valley to the south, and still do so.

The Gharai-Khel and Khakkhai-Khel were again near-neighbours, as in the Arghasán Valley in days of yore, and, soon becoming involved in hostilities, fought a pitched battle at Sheikh Patúr near Naoshera, on their common frontier, in which the Khakkhai-Khel were signally victorious.

After this both tribes settled down on the lands which they had conquered, and which they have held unchanged to the present day.

I regret that I have been unable to give the dates of any of the above migrations or battles. I have purposely refrained from doing so, as in the works to which I have up to the present had access, the discrepancies, as regards dates, are so numerous and so serious that I have preferred deferring the noting any here until I could do so without a doubt in my own mind of their correctness. I therefore merely remark that the late Major James, c. b., Commissioner of the Pesháwar Division, gives in his Settlement Report the date of the first migration of the Khakkhai from Kandahár as A. D. 1250, and of their departure from Kábal as (circiter) A. D. 1480. He fixes also A. D. 1553 as the date of the invasion of the Pesháwar Valley by the Gharai-Khel.

II.

Precis of the migration of the Khataks, and their settlement in their present seats.

The account of the Khatak migrations, as also their genealogy, is contained in Chapters IV—VI of the Translation, and is to the following effect:—

The Khataks, when first heard of, were residents of Shwál, a valley in the Wazírí country, whence they migrated eastwards to the British District of Bannu, and for time settled with the Afghán tribes of Honai and Mangal, who then held it; and thereafter with the Shitaks,

the ancestors of the modern Bannúchís, who also came down (circiter 1300 A.D.) from Shwál, and expelled the Honai and Mangal. The Khataks after a while migrated still further east towards the Kohát District, and settled in the Chauntra and Dallan Valleys, as well as at Terí, the present capital of the western division of the tribe.

They, on opportunity offering, allied themselves with the Bangashes (a tribe of Arabdescent, who had crossed the River Khuram from the west, and entered the Valley of Kohát), and, some time before 1500 A.D., drove the Orakzais, an Afghán tribe then holding the Valley of Kohát, into their present seats in the mountains north of that District. The conquerors next divided the vacant lands amongst themselves, and have adhered to that division ever since.

The Khatak rule at this time extended as far east as the Zera Valley on the west of the River Indus, but Malik Akorai, who was a cotemporary of the Emperor Akbar (A.D. 1556—1605), having migrated from his native village of Karbogha, soon reduced the Khwara Valley and other tracts as far east as the Kábal River, founding the still existing Capital of the Eastern Khataks at Akora, which he called after himself.

His son, Yahiyá Khán, succeeded him in the Khánship, crossed the River Kábal, and, expelling the Mandanrs of Yúsafzai from the small tract of country (the modern Tarrai and Bolák) north of that river extending to the Sar-i-Maira hills, annexed it to his rule.

The Mandanrs and Khataks, being now near-neighbours, became involved in frequent wars, an account of which, up to A.D. 1640, is given in Chapter VII of the Translation.

Shabbáz Khán, who succeeded his father, Yahiyá Khán, in the Khánship, was unrelenting in his attacks on the Mandanrs, and is said to have made both the Mandanrs and the Báízai (Akozaïs) of the Plain country of Yúsafzai tributary to his tribe. In A.D. 1640, in a raid against the Mandanr village of Mayár, made to enforce payment of this tribute, he was wounded in the head by an arrow, and died of the effects of his wound.

His son, the renowned Khush-hál-Khán, succeeded him, and revenged his father's death by surprising the above village with a body of cavalry, and giving it over to indiscriminate pillage and massacre.

With this event the extracts from the original History given in the Kalíd-i-Afghání come to an end.

PART II.

P O E T R Y.

"In those pieces [of Afghán Poetry] which I had an opportunity of reading, I never encountered that glaring nonsense in which the Poetry of the Persians and other Asiatic nations so frequently abound. The Diwáns contain odes that would stand the severest criticism of European judges."—(*Dorn's Chrestomathy of the Pakkhto Language, Preface.*)

THE BALLAD
OF
SHAHZADAH BAHRAM
AND
GUL-ANDAMA,
BY
[THE MINSTREL FAIAZ.

"Ballads.....in one shape or another, are found among some of the rudest tribes of the earth.....There are few nations to whom bards or minstrels are unknown." (*Buckle's History of Civilization*, vol. i, page 291).

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THE BALLAD OF SHAHZADAH BAHRAM AND GUL-ANDAMA.

I

K. A., p. 243.

This tale is (ever) sung by honest (minstrel) bards :¹
It in this fashion they relate. My hearers ! (lend your ears).
A King of high-renown was (foretime) Lord of Rûm :²
Grand and fair (to view) his Royal Palace was, ye wise !
Every wealth of high degree did he (most fortunate) enjoy :
On earth nought did he lack : O ye sages ! (mark).
Save this alone, that no heir possess'd he to his line :
For this sore grieved was he ; O ye of lordly minds !

5. A son was born, list ye, after years two score :
Loud did the (Royal) minstrels beat their festive drums.
The glad news of a son was brought unto the King :
To him did crowds of nobles congratulations make.
When he perceived his son was fair unto the view :
His treasures he bestow'd in alms upon the poor.
On his son did he confer the name of Prince Bahrâm :
Nurses (of gentle birth) did nurture the young Prince.
When six years had sped o'er the infant Prince Bahrâm :
(His sire) sent him to³ the College of the Scribes.
10. Six years did Prince Bahrâm in (learnèd) study pass :
Moreover, knowledge he acquiréd from the wise.
Right well did he learn to write and (e'en) to read :
In every science⁴ than the most learnèd, learnèd was he !

K. A., p. 244.

At length when Prince Bahrâm was (fully) aged twelve :
Archery he practis'd with his (royal) friends.
Next well he learnt to cut and parry with the sword :
Next well, sports with the lance with his (brave) cavaliers.
When o'er the (youthful) Prince fifteen (bright) years had sped
Warlike arts had he right well acquir'd : O ye just !

1 Lit: historians.

2 Vide Ganj-i-Pakkhto, Tale VI, note 2.

3 Lit: seated him in.

4 Lit: every business.

K. A., p. 244.

15. So brave a knight (I wot) in Chivalry the Prince :
 (That) fierce his onset⁵ was upon his (country's) foes.
 No gladiator him excell'd in (skill or) strength :
 In every quarter did the gladiators 'fore him quail.
 When thus the King of (Rúm) did Bahrám's worth discern :
 He ranked him higher than his (Royal) Councillors.
 Next beauteous Robes (of State) on Bahrám he bestow'd :
 Which by the (most skilled) merchants highly valued were.
 Next sixty thousand Knights he gave to him in train :
 Whom (all) disaffected Chiefs did most highly fear.
20. In fit fashion praise, FAIAZ ! the warlike Prince Bahrám :
 Who ranketh high (also) 'mongst (all) lovers (true.)

II.

At length thus said the King : "List thou (to me) my son !
 If thou béest wise, with my counsel be acquaint.

The pride of thy sway (list, Bahrám, ever) make
 The protection of thy subjects, my most sapient (son).

Kindness to the weak e'er reapeth great reward :
 (For) God hateth (sore) the oppression of the oppressed.

Each passing moment thank thy God (my son) Bahrám !
 Who (gracious) hath on thee such noble rank bestow'd.

25. Th' oppression of the oppressed in no wise righteous is :
 No city by oppression thrives, my sage (and sapient son).

K. A., p. 245.

In each emprise⁶ is due precaution meet, Bahrám !
 To this my counsel hearken, thou of intellect mature."

Prince Bahrám (right readily) accepted this advice,
 And greeted with respect full oft his Sire (the King).

With both his hands he bowed (respectful) 'fore his sire,
 And vow'd he t'abstain from oppression of the poor.

The Prince (right filially) perform'd his devoirs to his Sire :
 Therefore, O FAIAZ ! his time⁷ it passed in peace.

5 Lit: noise.

6 Or undertaking.

7 Lit: business.

III.

K. A., p. 245.

30. Thereon spake Bahrám : " O gracious Sire mine !
 To view the country scene pleaseth me beyond all bounds.
 For the forest's flower-deck'd sward my (inmost) heart doth yearn
 Would that I might^s go with laughter it to view.
 My meaning this : if thou but bid me hasten to the Plain,
 Much would thy bidding honour me, O King of high degree !
 Long have I pined that I thus (unrestrain'd) might roam,
 Much (now) still do I pine, O most puissant King !"
 His sire bade him go : O (noble) hearers mine !
 Horseman and foot together follow'd in his train.
35. The Prince with his cortège started for the chase :
 The while they playing were (sweet) tunes of every strain.
 When at length they reached the (wonted) scene of sport :
 There a tiger crouched, nor for any had he fear :
 No one so brave was there in all the Prince's host,
 That he should venture forth with the tiger to engage.
 (Therefore) to him got down from off his steed the Prince,
 And well he braced his loins (for the deadly fray).
 He ventur'd forth, my friends, to face the tiger (grim) :
 Whilst all his armèd host together cried aloud :

K. A., p. 246.

40. Said they : " Think not (to face) the tiger, bold Bahrám :
 This tiger is full fierce, O (most) rash (stripling) thou !
 No heed unto them did the (valiant) Bahrám pay :
 His trusty sword from out his sheath draw forth did he :
 To meet the tiger face-to-face went he, no fear was his :
 Help from the Pure All-Wise was (present) at his side.
 The tiger with wide-op'd jaws⁹ upon him (threat'ning) rushed :
 At his (loud) roarings the bye-standers were dismayed.
 The (brave) Prince and the tiger (anon) together closed :
 Full sudden did the tiger raise his (massive) paw.

8. Note the invariable Optative Imperfect "war-ghlai," used optatively without an optative particle. Vide Trumpp's Grammar, § 198.

9. Lit: the tiger opened his mouth and &c.

K. A., p. 246.

45. The Prince his (two) hind¹⁰ legs seiz'd (firmly) with his hand :
Next hurled him thereby (aloft) around his head.

He swung him as t'were a child around above his head :
Next of a sudden dash'd him to the earth (below).

Each joint of his did he (in twain) asunder rend :
The habitation of the tiger's life (I ween) thus ruin'd was.

When so brave a feat Bahrám had essayed
Loud bravoës were shouted by every one who view'd.

Nobles and Princes hastened¹¹ unto him (with speed)
And respect to him, in fashion varied, paid.

50. To his brave troops (next thus) spake the Prince : "My friends
That tiger slain convey ye the King (my sire) to."

When they the tiger to (Rúm's proud monarch) brought
Full oft and oft the King Bahrám did applaud.

Next day the Prince again went forth unto the chase,
And with him all his troops : hear (gentles !) what I sing.

Right suddenly a deer appearèd in his view :
The Prince in chase prick'd on his (well-bred) Arab¹² steed.

He sped a shaft which scarce escaped the highland prey ;
Then next he shot the deer, still seated on his steed.

K. A., p. 247.

55. When he his sport had finish'd ; (my hearers) mark ye well !
Then returned he from the base (of those grim, distant hills).

As he went on (dark) night him overtook, my friends !
The Prince from his cortège far strayèd had, good hearts !

When morning broke, his horse he left (awhile) to graze :
Afoot he startèd for the chase, though ill at ease (was he).

Seven days and nights he passed in the (lonely) wilds :
The trophies¹³ of the chase were his (sole) food from God.

The eighth day at time of morning meal again he sped :
And from the plain below he climbed a certain hill.

10. The word in the original is an adverb.

11. Note the form of 3rd Pers. Plural here used. Vide Trumpp's Grammar, p. 411.

12. Lit : "Iraki" or Persian,

13. Lit : meat.

K. A., p. 247.

60. Alone he wandering was : no companion his :
O FAIAZ ! his livelihood was in the desert wilds.

IV.

When the Prince had fully gain'd that mountain's (lofty) brow,
Springs and streams of every hue there sparkled (in the sun).

(I say) when he had gaine'd the mountains utmost height
A cupola he spied : he felt the joy of 'Id.¹⁴

When within that dome he peep'd, your (attentive) ears incline :
A marble couch of varied vein¹⁵ was there (expos'd to view).

A wondrous throne (it was), adorn'd with carvings fair :
On it a figure (prone), its face shone as (the moon).

65. A statue 'twas (in sooth) ! tho' it wore the garb of men :
On it the sculptors had (full well) display'd their skill.

At sight of that (fair) statue so crazed was Bahrám
That for love thereof to him were wealth and life as nought.

When it Bahrám approach'd, (mark well my words) O wise !
A grey-beard right worthy of respect there seated was.

The Prince Bahrám to him (in due form) did greeting make,
Whilst without delay the grey-beard "Aleikum," did reply.

K. A., p. 248.

Then quoth Bahrám : "Grey-beard ! (I pray thee) tell to me
From fear of whom hast thou this lonely home (approv'd) !

70. That form which thou before thee 'st placed, me (quickly) tell
From what parterre hath come that hundred-petal'd¹⁶ rose ?

The old man answered : "I (in truth) a wanderer am :
A merchant was I once : (aye) such my calling was.

I chanced to light upon a certain town in Chín :¹⁷
Its king by name Fagh-fúr :¹⁸ in happy state (reign'd he).

Of king Fagh-fúr, a daughter, Gul-andáma (nam'd) :
Of whom in Chín the very sun was emulous (I was told).

At sight of her (fair charms) some went dead, some mad :
All around were wails and groans of those she'd slain.

14 'Id. Vide *Tárikh-i-Murass'a*, Chap. VII, Note 53. As this festival occurs at the conclusion of the month of Ramzán (the Muhammadan Lent), it is kept with much rejoicing. It corresponds to our festival of Easter in its religious, and of Christmas in its social, aspect.

15 Lit : of marble of four kinds.

16 Gul-i-satbar for gul-i-sadbar.

17 China.

18 This is the general name given by Oriental Poets to the Emperor of China.

K. A., p. 248.

75. Some time I also spent and gaze at her, did I :
 But in my (inmost) heart (at length) I this resolved,
 That I would carved have the face of Gul-andáma :
 Each other thought (thenceforth) was banished from my breast
 There were then in Chín sculptors without compute :
 In their art were they all of varied skill.¹⁹
 That form he who for me carved, brave (and valiant) youth !
 That sculptor did I with red gold²⁰ satisfy.
 I started forth from thence and reached this spot from Chín :
 So pleased me this garden and this spacious plain.
80. I parted all my wealth amongst my next of kin :
 From the word apart liv'd I : this hill my destin'd home.
 Two slave boys and some camels, these (alone) have I retain'd
 To bring me daily sustenance ; (still) my life has happy been.
 That statute have I placed before my eyes : (methinks)
 No statue 'tis : for its model was my lov'd one's face."
 He lit a flame in Bahrám's breast, FAIAZ !
 The Grey-beard's words to him were a grievous dagger-blade.

V.

K. A., p. 249.

- Next the Grey-beard said : " Now tell to me thy state ?
 To thee have I told mine, O thou of high conceit ! "
85. The Prince did answer make : " A monarch's son am I :
 My father's name, Kishwar, a mighty conqueror he !
 I left my (royal) home to prosecute the chase :
 I followed fast and swift the (onward) fleeing deer.
 Sixty thousand troops behind me did I leave :
 My predestin'd fate led me on to this thy home.
 Now hath Gul-andáma's praise my (inmost) heart bewitch'd :
 Without a view from far the flame hath caught my breast.
 Altho' in Chín me death betide to it (right willingly) go I :
 I will be satisfied, and gaze upon my love."

¹⁹ Lit : up and down in skill.

²⁰ "Sra-ah" here is masc. plural to agree with "zar;" it is not to be confounded with the feminine singular "Sra." Vide Trumpp's Grammar, § 86, page 109.

K. A., p. 249.

90. To him the Grey-beard (straight thus) answer made: "Fair youth!
That fair maid fickle is: (list and) hear, O headstrong thou!

From thy heart expel this thought, if wise thou art (in sooth):
Homeward from this spot with all haste (I pray thee) hie!

Princes like to thee in her presence many lie:
She casts a look at none, O thou with love inflamed!"

Quoth then the Prince Bahráh: "Shew me the land of Chín:
Thy counsel nought avails, thou of discernment clear!"

The Grey-beard pointed out to him the road to Chín:
On it the Prince set forth with utmost speed (and haste).

95. Bright tears each other chas'd adown his (boyish) cheek,
This strain he continuous sang, (with passion's flame) distraught:

"After a self-willed mistress am I (infatuated) sped,
May God Almighty be (himself) my (gracious) guide!

Either grant me to win the lock on Gul-andamá's brow,
Or lay me 'neath the turf, O grief-dispeller thou!"

Thus one month he travell'd on along the road (to Chín):
He chanced at length to light upon a certain grove.

K.A., p. 250.

It was a garden of delight; hearken, O FAIAZ!
In it the Prince did rest; my mistress (list to me)!

VI.

100. The Prince was seated still within the grove, my heart!
Gazing a while upon its gay and (varied) scene:

A beauteous mansion he in the grove (at length) espied,
Which both with cunning and with art had fashion'd been.

His head upon his shield he placed and rest he took:
Forthwith some mortal's voice struck on his (sleeping) ear.

It said: "Arise! (begone!) of (treacherous) sleep beware."
Such was the cry that reached the Prince (as there he slept).

To (whence) it (came) the Prince uprais'd his (drowsy) eyes:
And with his eyes (straightway) a damsel (fair) he view'd;

K. A., p. 250.

- 105 Who 'fore him (silent) stood, a tray of sweets in hand :
Before Bahrám she came, and there (unmoved) stood.

Then spake Bahrám : "This food for me (tell me) who 'th sent?"
'Twas thus he parley held with that maid so fair (to view).

The damsel (next) to him thus did answer make :
This place to Saifúr belongs, a Fairy he, my heart !"

Aye the King of Fairies²¹ he, wayfarer (worn and wan) !
And boundless power hath, O my (most precious) heart !

Four valiant brothers too doth he possess (my friend) !
Amongst themselves co-peers are they in daring deeds.

110. They my (masters)²² all have started for the chase :
To thee have I their story told without reserve.

Their sister Sarásíá, her waiting maid am I :
She 'tis hath sent to thee (by me) this homely cheer.

Another order hath she giv'n me : 'tis this,
'Tell him my maid, when he the viands eaten hath,

K. A., p. 251.

Before my brothers know, arise ! from hence begone !'
This bird of dulcet note²³ right good will to thee bears.

Lest they thee torment, O thou with travel stained !
Rise, flee without delay from this (dread) abode"

115. The Prince thus answer made : "With none have I concern ;
A (way-worn) traveller I : and here I rest awhile."

To him the maid replied : "O traveller ! I thee forewarn ;
Fear thou for thyself and e'en for thy (dear) life."

Then Bahrám spake : "O maid ! to thee what can I say,²⁴
For from my own (peculiar) grief when am I ever free ?"

All that he craved, he swallow'd²⁵ of the (offer'd) food,
Then raised his hands (in prayer) and thanked (therefor his God)

The maid remov'd the tray from 'fore Prince Bahrám's face²⁶
And Sarásíá's Palace (next) she entered in.

21 For this irregular plural vide Trumpp's Grammar, § 43, page 64.

22 The pronoun "mi" occurs here in the original.

23 Lit: nightingale.

24 Subjunctive Pres. Vide Trumpp's Grammar, § 194.

25 Lit: eat.

26 Vide Ganj-i-Pakhlto, Tale XXXV, Note 11.

K. A., p. 251.

120. The Prince was seated in the grove ; my hearers (list) !
 Eftsoons (before his eyes) the dust of cavaliers arose.
 One in form a mountain like, ahead (of all) did ride : ²⁷
 Another in his rear (well arm'd) did him escort.²⁸
 When he approach'd the garden, O my (lis'tning) friends !
 The first-named roll'd²⁹ the tongue of wrath at one Shamás.
 "Who's this" (cried he) "within my parterre thus reclin'd ?
 In his pursuit quick hie, O Shamásgul (brave knight) !
 With hands fast-bound³⁰ (forthwith) him conduct to me
 Or from his trunk his head lop off, (without ado) my choice !"
125. When Shamás approached the Prince, full loud to him he cried :
 " With honour surrender thou thyself to me with speed.³¹
 The Prince replied: "A traveller I, nor hast thou aught with me;
 No bandit I, that thou should'st be at me enraged."
 Shamás (thereon) at him his courser prick'd, him reach'd :
 Then drew he his scimitar upon the Prince Bahráam.

K. A., p. 252.

- The Prince arose (and went) towards him from his seat :
 His sword from Shamás' hand forthwith he wrested. (straight)
 Then next he bound Shamás (fast) unto a tree :
 His cries for help (meanwhile) in every region rang.
130. Next Kamás (in turn) upon him came enrag'd.
 When, brandishing from far at him his (curvèd) blade,
 He him (at length) engag'd, his hands availed him not, my friends !
 The Prince, (victorious,) thanks and praises render'd unto God.
 Kamás too bound he fast unto (a neighbouring) tree :
 The Prince accusom'd was to³² feats of derring doo !
 Thus too were both Samel and Kamel tièd up :
 Thus did the Prince on them his (burning) anger 'suage.
 Then at length with this was Saifúr himself acquaint,
 And bravely³³ wavèd he his lance above his head.

27 Lit : was going.

28 Lit : was protecting his back. The verb "sátal," contrary to the general rule, forms its indicative Present "sátam" not "sázam." Vide Trumpp's Grammar, § 125, (3).

29 Lit : he shook.

30 Vide Trumpp's Grammar, § 38, 4 (c).

31 Lit : run towards me.

32 Lit : used to do.

33 The Pakkhto adjective used adverbially. Trumpp's Grammar, § 172, p. 276.

K. A., p. 252.

135. To Bahrám he raised a shout, ("Stripling) have a care !
Hast thou with (puny) lads essayed thy feats of arms."³⁴
The Prince replied : "Do thou come oft and oft, Saifúr !
Thou yet shall be acquaint with war and combat (dire)."
Saifúr with lance (in rest) at Bahrám (unwav'ring) rode :
The Prince the (deadly) thrust did with his sword guard off.
And sever'd off the head of Saifúr's lance (in rest) :
The lance itself fell (shiver'd and shiv'ring) to the earth.
Next Saifúr drew his sword from out its (enclosing) sheath,
And straight he brandish'd it in front of Prince Bahrám.
140. (Next) at Bahrám's head did he a sword-cut aim :
The Prince (with utmost skill) his sword-play parried (all).
The Prince at Saifúr (next) a sword-cut aim'd, my friends !
His joy (I ween) was heightening at this warlike joust.
Prince Bahrám to Saifúr next raised a shout "Beware !"
Thereon did Saifúr's sword fall from out his grasp.

K. A., p. 253.

- Bahrám straightway grasp'd the belt round Saifúr's waist :
(I wot that) on Saifúr he most dire hardship brought.
On either side did they (various) deeds of strength essay :
With one another they close (mortal) combat wag'd.
145. The Prince at length cried out : "Our steeds have done no ill ;
Let us combat afoot : we two together (here)."
(Anon) they both afoot stood on the plain, my friends :
Afoot they (bravely) strove : together combat wag'd.
Then, my friends, Saifúr Bahrám rais'd above his head :
And next without restraint unto the earth him hurl'd.
The Prince sat on his prostrate form³⁵ my friends :
Saifúr had left (I ween) the combat with bad grace.³⁶
Quoth the Prince : "Where's now thy strength and where thy
(boasted) might ?
Now wilt thou e'er again boast thyself 'midst thy confrères ?"

³⁴ Lit : practis'd thy bravery.

³⁵ Lit : his breast.

³⁶ Lit : Saifúr's face remained small from the fray. *Khulga-i* a diminutive of *Khula*.

K. A., p. 253.

150. Then Saifúr he bound (right) fast unto a tree :
 Sarásíá meanwhile approach'd their fate to view.³⁷
 The Prince in this fashion bound his foes, FAIAZ !
 Next prais'd he much (and oft) the ever-gracious God.

VII.

- The Prince to have³⁸ their blood³⁹ (at length) did thirst (my friends) :
 On them he drew his sword, nor make delay did he.
 (First) quoth the Prince : ("The hour of) your death hath (now) arrived :
 Your longer life is no more pleasing⁴⁰ unto me.
 Your heads will I from off your (living) trunks⁴¹ detach :
 Hope not then now to live to see⁴² this evening's (close).
 155. Poor travellers ye ill-treat, blood-thirsty tyrants ye !
 (But henceforth) from strife shall this highway be free."
 The Prince prepared to strike,⁴³ and then approach'd his blow to deal :
 At once and of a sudden to him a voice out-call'd :

K. A., p. 254.

- The advice that thee thy father gave, O sapient (prince) !
 That advice hast thou my (worthy) friend,⁴⁴ forgot.
 Thy father said ' Unto the weak is mercy meet :
 Do good unto thy foes, O thou of virtuous deeds !
 Perchance thy friends they'll prove for kindness in return :'
 In this fashion he to thee (right sapient) counsel⁴⁵ gave."
 160. The Prince (on this) a glance behind him cast, my friends !
 And view'd a damsel (fair), a (very) Beauty's Queen.
 The Prince astonished at her wondrous beauty was :
 That beauty which on her the God of Glory had bestow'd.
 The Prince his Gul-andáma thereon call'd to mind :
 And thus her pencill'd eye-brows and patches did he sing,

37 Lit : was coming to view them.

38 Lit : hungered for.

39 Lit : heads.

40 Ná-khwál-ah, unsavoury. It is compounded of "ná," and the Persian substantive khwál, food.

41 Lit : necks.

42 Lit : till.

43 Note force of Ind. Imperfect.

44 Lit : tulip. This word, tho' a feminine in á, does not inflect. Vide Trumpp's Grammar, § 61 (c).

45 Lit : speech.

K. A., p. 254.

163. Saying: "When shall I, wretched, unto her attain,
Since absent from her, weak and fit for nought feel I?"
Next Bahrám (in parley) question'd Sarásíá:
Quoth he: "Inform thou me, of affairs what is the state?"
165. Who'rt thou? and who these youths? (unto me quick) reveal."
Sarásíá answered: "These my brothers, stranger! are:
The eldest is Saifúr, King of the Fairies he:
He treated thee but ill, I wot, Perfection's Lord!
My brethren (all) have used thee ill, my (valiant) Prince:
Full well I know how stands (the complexion of) this affair.
But thee I pray, on them mercy (and pity) show:
Thus thee may God throughout thy lifetime⁴⁶ prosp'rous keep!"
The Prince replied: "I own thy kindness (shown to me)
Because unask'd⁴⁷ thou sentest me a tray of (sweets)."
170. Still disclose to me, O thou of form most fair!
Who told thee of the purport of (my Sire's) counselling?
When my father counsell'd me, O where, tell me, (wert thou)?
And how becamest thou acquainted with the fact?"

K. A., p. 255.

- She said: "A (fairy) trip I had gone to Rúm:
I in thy (father's) court was present, O my friend!
Whilst thy father thee was counselling, Bahrám!
Thou saidst: 'Accord to me to prosecute the chase.'"
The Prince to her replied: "For thy brethren plead not thou:
Thy tongue from this request refrain, I thee entreat.
175. They harass travellers; tyrants (in this) are they:
No traveller can escape (unharm'd) from their (fell) toils:
Them it behoveth me to slay, heart-enchanter thou!
(Then) will this highway free of (murd'rous) strife remain.
A wayfarer I, on grief's road my course pursued:
They desired, yea, they thirsted⁴⁸ (hapless) me to slay.
These I must slay: no other choice⁴⁹ (have I): henceforth:
Will travellers speed without alarm their households unto."
Quoth Sarásíá (next): "With the agreement they will make:
From this day⁵⁰ ne'er again will they wayfarers vex."

46 Lit: in religious and worldly matters.

47 Lit: without a messenger, go-between.

48 Lit: hungered.

49 Lit: no other speech; "khabára" being understood.

50 Lit: year.

K. A., p. 255.

180. At Sarásíá's plaint⁵¹ were all her brethren freed :
This unsurpassèd favour did the Prince (on her) confer.
Next, O FAIAZ ! Bahrám put his foot the stirrup in.
And prepared to start⁵² with God's blessing on his road to Chín.

VIII.

Sarásíá essay'd to loose her brothers' bonds ;
Which with wondrous skill Bahrám securèd had.⁵³

Saifúr, with head uncover'd, feet unshod, to Bahrám went,
And prostrate fell before (the youthful Prince's) feet.

To him thus spake Bahrám : " Refrain henceforth from ill :
Hear with (attentive) ears, these (my) counsels (sage)."

185. To him replied Saifúr : " Thy speech I own is meet :
Henceforth (swear I that) I'll each trav'ler well entreat.

K. A., p. 256.

But Sir, to thee make I request (as me becomes) :
By God's face (I thee adjure) ! grant unto me my prayer.

With me one night, Bahrám (I thee implore) ! abide :
(Alone) God knows when next we (two) shall meet again.

We all thy servants are, list thou to me, my life !
The tasks thou may'st impose them all will we perform.

Our life and wealth are thine, most courageous Prince :
How (ever) can a slave his lord's commands gainsay ?"⁵⁴

190. The Prince thereon retraced his steps, my (listening) friends !
And joy (I ween) was there (good) Saifúr's court within.

The Prince within his garden entered, (my good) friends !
In it were wond'rous (plants and) flowers of every hue.

Awhile he view'd (at ease) the garden's varied scene :
Then sauntered onwards towards the palace of Saifúr.

On Saifúr's throne Bahrám reclin'd himself, my friends !
While unto Shamás (wise) did Saifúr signals make.

That he should summon all the nobles of the town,
That they might pay due homage unto Prince Bahrám.

51 Note this secondary idiomatic meaning of "makh," Vide Bellew's and Raverty's Dictionaries *in verbo*.

52 Lit : was starting.

53 Note here, and throughout this canto, the poetical affix "na," for the sake of metre, to the verb.

54 Lit : before his master what are a slave's arguments ?

K. A., p. 256.

195. At Shamás' word they all assembl'd and (to the palace) came,
And 'fore Bahrám respects most duly did they pay.

The lower grades were next unto their homes dismiss'd :
The higher grades remain'd (attendant) in the court.

A right royal conclave did they form, my friends !
Whilst various martial airs (and strains) were play'd the while.

So harmonious did (these strains) re-echo round
That with their melody the birds (of heav'n) enchanted swoon'd.⁵⁵

Then spake the Prince (Bahrám) to (King) Saifúr: "My friend!
'T would well become thee now this music to arrest."

200. Saifúr a signal made unto Shamásgul,
Who did with much address the music interrupt.

K. A., p. 257.

The Prince (thereon) exclaimed: "Bring forth my horse and spear,
For Chín start I; 'fore me (weary) stages many lie."

Then said Saifúr: "Bahrám, my (well-lov'd) brother thou;
By God's face I thee adjure my (further) prayers to grant.

One (grievous) foe is there within my realm, Bahrám,
'Neath whose oppression I do ever constant groan.

Oft have I sallied forth to combat him, good Sir.
But ne'er have I in fight o'er him the victory gain'd.

205. He is by birth a Dev,⁵⁶ his name (it is) Afrád:
How can my (poor) strength e'er with his compare?
Sir, thou and I 'gainst him will (now) in concert go:
May-be we shall relieve of him (my burden'd State).⁵⁷

This is my prayer which I to thee prefer, O Prince!
Not elsewhere view I youths⁵⁸ (valiant) like to thee."

Then spake the Prince: "Saifúr! my (trustèd) brother (thou),
What booteth (now) that we the moments while away?

Alone I'll sally forth 'gainst this (thy country's) foe:
What need is there that we should all (together) thither go?

210. Show (only) unto me (the Dev's) abode from far:
Whilst all of ye together sit (at ease) at home.

If the God of grace befriend me in the fray:
At Afrád's head will I the (deadly) blows impel.

⁵⁵ Lit: they caused the birds to fall.

⁵⁶ A Demon, a malignant spirit. The Giant of European Folk-lore.

⁵⁷ Lit: there will be remedies for him.

⁵⁸ "Marúna," plural of "merah."

K. A., p. 257.

212. On (his carcase) I the desert-wolves will gorge :
 So that for many years shall (all thy state) me bless."
 Saifúr replied : " (So be it !) we needs must stand aloof :
 Tho' much do we desire to gaze upon the scene."
 The Prince then gave command : " Rise up at once and start."
 His hands he next in prayer to God (Most High) uprais'd.
215. When he finish'd had, O ye that hear ! his prayer :
 With due haste did they their (battle) steeds prepare.

K. A., p. 258.

- Prince⁵⁹ Bahrám, on fray intent, thence sallied forth (to fight):
 Whilst the nobles all his stirrup followed by.
 When they approach'd th' abode of Afrád Dev (most grim) :
 Smoke (in dusky clouds) was mounting to the skies.⁶⁰
 Thereon did Prince Bahrám of Saifúr query make :
 " Wherefore (tell me) is 't that these dusky vapours curl ? " ⁶¹
 To him replied Saifúr : " The vapours are of that Dev :
 Whene'er he taketh sleep, from his mouth these vapours rise."
220. The Prince thereon called out : " Now do you stand aloof !
 Here halted, stand ! advance not forth a single pace !"
 Alone the Prince went forth tow'ards (the grim) Afrád :
 Afoot approachèd he the Dev's towers (dread).
 Afrád, the Dev, soundly slept within a well (profound) :
 To him the Prince full oft and oft did loudly call.
 The Prince his loins girt and down (the well) went he :
 (On either side) right carefully did he his feet implant.
 A dais⁶² within (the grot) he (straightway) view'd, my friends !
 On which were stationed couches of wond'rous form (and shape)
225. On one couch Afrád the Dev did (soundly) sleep :
 On the other couch his legs he (indolently) stretched.⁶³
 A beauteous maiden captive sat within the grot : ⁶⁴
 Around whose (dainty) feet lay (pond'rous iron) chains.
 The Prince exclaim'd : " Fair maid, who hath bound thee (thus) ?
 What hath thee befall'n ? tell unto me thy tale."
 Said she : " A Fairy I, me hath this Dev enthrall'd : ⁶⁵
 So that in floods the tears of grief course down my cheeks.

59 In the original "Shahzád" occurs as a misprint for "Shahzádah."

60 "Hawat," Arabic for sky; in Pakkhto corrupted to "hawád."

61 Lit: come.

62 The Pakkhto employs the plural.

63 Lit: were the ends of his legs.

64 Lit: well.

65 Lit: led (captive, understood.)

K. A., p. 258.

- Nowhere have I (to look) for help, (most valiant) youth !
 229. My life and being (both) are ever plunged in grief.⁶⁶
 230. He (waking) on me looks : elsewhere unharm'd am I :
 Yet still doth all the world⁶⁷ on me suspicion cast.

K. A., p. 259.

- A life-time hath been passed here by me, (brave) youth !
 Such is my present state, to thee I've it disclos'd⁶⁸ throughout.
 O youth, went on the maid : (tell me) whence comest thou?
 (Beware) this godless one⁶⁹ will thy (fair) life⁷⁰ outcrush.
 If thou hold'st dear thy life, (I pray thee) hasten back :
 If he awake, thou wilt, (I ween, too late) repent.
 Of thee will he but one (dread, monstrous) mouthful make :
 But whet on thee his teeth, stranger (of lordly men !)"
 235. Then Bahrá'm answer'd her : " In quest of him I've come :
 No other object I within my bosom screen.
 Either I upon this plain will cut off Afrád's head,
 Or he shall gorge himself with these my (royal) limbs."
 Then spake the maid : " If thou would'st strike, this is thy time
 If he awake, (I say, too late), wilt thou repent."
 The Prince to her replied : " Avaunt the coward deed !⁷¹
 Face unto face brave youth⁷² their (mortal) combats wage."
 Then at Afrád's foot did he strain, my (list'ning) friends !
 No heed (meanwhile) took he but slumber'd on with limbs up-
 coil'd.
 240. Bahrá'm behind him stole and shouted " God is great."
 Alarming fears (thereon) possessèd Afrád's soul.
 Afrád his head from sleep up-rais'd and towards him looked :
 Then crièd : " Who (is this) my stronghold hath enter'd in ?"
 The Prince replièd : " Thee with intent to slay I'm come :
 Eftsoons, thee will I from this (mortal) life set free."
 Afrád his two-handed club rais'd a blow to aim :⁷³
 That with Bahrá'm's brains he⁷⁴ might bestrew the mountains (side)
 The Prince with woundrous skill wardèd off the stroke :
 Bold feats,⁷⁵ (I ween,) did he of varied kinds perform.

66 Lit : a house of grief.

67 Lit : hale folk. Note the idiom.

68 Lit : made mention.

69 Lit : Infidel.

70 Lit : bones.

71 Lit : deeds of stealth are all detestable.

72 Vide verse 207.

73 " Pause."

74 Lit : I.

75 Lit : bravery and cleverness.

K. A., p. 259.

245. Then next the Prince, my friends ! did at him aim a blow :
And dissever'd (straight) the heart-strings of Afrád.

K. A., p. 260.

As Afrád strove to strike, he (exhausted) fell to earth :
Whilst his cries of pain the (very) welkin rent.⁷⁶

Slow, aye slow, did Afrád die,⁷⁷ at length cold (and stiff) he lay :
Whilst streams of blood were from him (on all sides) issuing
forth.

Now that fair (captive) maid, by name Rúh Afzá.
Around whose feet did lay the chains, (in very sooth) a fairy was.

The Prince at once released the maiden from her bonds :
And from the (dismal) grot he led her forth outside.

250. All Afrád's wealth and riches did Bahrám (at leisure) spoil :
The wealth was all bestow'd on (the Fairy King) Saifúr.

The Prince thereon them left and took the road to Chín :
After that of all he had taken his farewell.

Shamás to Bahrám gave⁷⁸ some hair, ('twas sooth) his own :
For in Shamás' locks were magic powers contained.

To him then said Sharás : "If trouble on thee come :
O Prince lay thou a single hair upon the flame.

Full quick will I at once on thee (my friend !) attend :
With my relief I'll thee redeem from (threat'ning) ill."

255. Thereafter, FAIAZ, the Prince did sally forth :
For his heart had Gul-andáma wounded sore⁷⁹ (I ween).

IX.

This after,⁸⁰ (I say) Bahrám sallied forth for Chín :
"Bismillah," cried he, and bestrode his saddl'd steed.

Alone he went along the road, no friend (or comrade) his :
May a hundred blessings thus this pious youth⁸¹ attend !

He reach'd⁸² the Ocean's shore, and (there) he stood aghast :
As its (foaming) waves like mountains surged⁸³ high.

Not a soul of man with his eyes could he discern :
He trusted in (his) God, the Guardian of the World.

⁷⁶ Lit : went to the skies.

⁷⁷ Lit : was becoming cold.

⁷⁸ "Mujra" for the Hindi "mujrá," a present.

⁷⁹ Lit : scarred.

⁸⁰ Vide Trumpp's Grammar, § 174, (4) for use of "pas."

⁸¹ Lit : single-religioned.

⁸² Note government of verb and vide Trumpp's Grammar, § 174, (6), p. 286.

⁸³ "Sar-in-ta." The syllable "in" is introduced for the sake of scansion and rhyme, as all the couplets of this canto end in the rhyme ínta. It should correctly be "sar-ta." Lit : mounted to a mountain's crest.

K. A., p. 261.

260. Anon a Caravan⁸⁴ struck on his (anxious) gaze :
 In a ship they seatèd were, the ship was bound for Chín.
 In the ship embark'd he with the Caravan :
 (Still) panting for (fair) Gul-andáma's rosy cheeks.⁸⁵
 When the ship in safety⁸⁶ reach'd the (further) shore :
 Joy possess'd Bahrám, the stranger and the sad.
 On the sea-shore the Caravan encamp'd :
 Bestowing⁸⁷ votive alms on each beggar (who them sought).
 Then thus Prince Bahrám of the Caravan query made :
 "Is Chín adjacent to, or distant⁸⁸ from, this spot?"
265. A youth to him replied : "Four days' journey still remain :
 The fifth day⁸⁹ wilt thou reach (please God !) thy mistress (fair)."
 The Prince exclaim'd : " Farewell, (alone) I start for Chín."
 To him the merchant thus—"A hundred joys the constancy
 reward !"
 Prince Bahrám straightway from the Caravan did part :
 And started (in hot haste) towards the face⁹⁰ of this belov'd.

X.

- Prince Bahrám (I say) from the caravan did part :
 His steed he (forward) sped like an arrow from the bow.
 His object was to (gain) the dark tresses of his love :
 With love inflam'd⁹¹ he went in quest of them with smiles.⁹²
270. The flame of love within his heart, no rest (I wot) had he :
 Health for the love-stricken,⁹³ (friends !) is not without the
 loved.⁹⁴
 Night and day he travelled on this passion's (strength) increased :
 His sole object was to gain the garden of his love.
 The town of Chín to him appear'd in view from far :
 Its mansions beauteous seemed,⁹⁵ (aye) and wondrous tall.

84 Pakkhto : "kárwán".

85 "Gulgin" corruption (for the purposes of rhyme, vide Note 83) of "Gul-gún,"
 lit: vermilion, also paint for the face.

86 Safely : substantive inablative used adverbially, vide Trumpp, § 172, p. 278.

87 The Pakkhto Indicative Imperfect is often used as an English Present Participle.

88 Hiwád, "a foreign country." A Pakkhto substantive here used adjectively. The
 termination "inta" is superfluous and a poetic license, vide Note 83.

89 An exception to the rule that prepositions govern the formative.

90 Lit : forehead.

91 Lit : intoxicated.

92 Laughingly. Vide note 86.

93 Participle Perfect used substantively, vide Trumpp, § 191 (b).

94 For the curious adaptation this Persian word in Pakkhto, vide Trumpp, § 180 (2)

95 "Ts-argand" understood.

K. A., p. 261.

273. As he tow'rd's it panting went,⁹⁶ him sleep o'erpower'd, he slept :
Then beaming with smiles⁹⁷ press'd on, though weary and
o'erspent.

K. A., p. 262.

Step by step⁹⁸ approachèd he the (wish'd-for) town of Chín :
A wondrous even chanc'd upon him unawares.

375. On two sides lay (two) armies before (the town of) Chín :
Artillery continuous flash'd⁹⁹ within a battle's midst.
The Prince mounted a height to gain a (clearer) view :
On either side were troopers, falling¹⁰⁰ (wounded) from their
steeds.

As the yellow gleams of evening fell, the (mutual) contest
flagg'd :

Each (commander) mov'd his forces from the field.

On every side did they (fast) bar the gates of Chín :
Whilst before them sentries stood (on watch,) in fashion fit.

When Prince Bahrám (meanwhile) the citadel approach'd :
The gates were, closèd all ; he knew not what to do.

280. Unto the sentries he (full and) frequent shoutings made :
Nowise, meanwhile, to him did reply from any come.

At the gateway of another bastion Bahrám called :
A man by name Aorang—a warrior good (was he)—

To Bahrám shouted loud : “ Who art thou, (gentle) youth ?
Next at this hour, what dost thou crave, and (tell me quick,)
with whom ?

Replièd he : “ Unbar for me the gate :¹⁰¹ a Kárwáni I :¹⁰²
No concern have I with any ; (believing) list to me.

Then open'd he the gate unto the Prince Bahrám :
(Aorang)—brave youth—him treatèd well (and with good
cheer).

285. Then asked : “ Ahead cam'st thou ? thy Caravan where is 't ?
Why hast thou, stranger, come alone unto this spot ? ”

To him the Prince : “ Ahead I came : the Caravan's in rear :
They jaded were : to-day's march to them (full) toilsome was.

96 “ War-tah,” Indicative Imperfect of “ war-tlal.” Lit: was going with desire.

97 Force of repeated substantive.

98 Lit: gradually.

99 Habitual Imperfect.

100 For this form of 3rd Person Plural, identical with 3rd Person Singular, Imperfect Indicative, vide Trumpp, § 135, (p. 200).

101 “ War.”

102 i. e., a member of a caravan.

K. A., p. 262.

287. To-morrow morn (I ween) they 'll duly here arrive :
What haste is there? they'll enter here (betimes) all safe
at ease.

"But Aorang, my brother thou!" Prince Bahrám went on :
"Wilt tell me this?¹⁰³ this strife is whose? (and wag'd) by
whom?

K. A., p. 263.

- Then Aorang said : "Attentive list¹⁰⁴ (fair youth!) to me :
And from me hear the tale of this (sad) strife, my guest !
290. "The Prince of (far) Balghár,¹⁰⁵ Bahzád¹⁰⁶ his (royal) name,
With eighteen hundred thousand men—(attentive) list to me—
(But lately came in quest of Gul-andáma (fair) :
Treasures too he 'th brought with him (passing great) without
compute.¹⁰⁷

Gul-andáma him approvèd not, my friend :
Therefore (in mutual hate), they (fierce) combat wag'd.
Sir, ('tis too true) Faghfúr hath not the means (wherewith)
to fight :
And will per-force make (Gul-andáma (to her lover) o'er.¹⁰⁸
This war is (solely) for (fair) Gul-andáma's locks :
With frequent combats are the warriors (sore) distress'd."

295. When Aorang did Bahrám with these events acquainted make :
His form did jealously inflame, he all bewilder'd felt.
Next made he o'er his steed and arms unto Aorang :
A tatter'd felt (in loan) craved he from him awhile.¹⁰⁹
Right speedily of the felt did he (friar's) garments make :
Quickly did he in mind distraught, the ascetics mantle don.
Next day no fight was there, (both) armies stayed in camp :
Prince Bahrám how matters stood in following fashion learnt.

103 Lit : something.

104 Lit : hold thy ear.

105 A city on Volga in Kazán, a province of Russia. It is famous for its leather, which is known in the east as Balghár. It has been suggested that its name is derived from the River Boulga or Volga. (Yule's Marco Polo), and is used by Oriental poets to denote Russia. In this ballad the name is probably used with reference to any particular country.

106 This name is also sometimes employed for the Iráni Prince Isfandiyár, the son of Gushtasp, the 5th Kaiáni King of Persia. These two personages correspond respectively with Xerxes I and Darius Hystaspes of the Greeks. In this ballad Bahzád is probably employed with reference to any particular person.

107 Note non-inflection of adjective derived from Persian, and vide Trumpp's, § 90, p. 117.

108 Lit : make her depart.

109 Substantive used adverbially, vide Trumpp, § 172. p. 278.

K. A., p. 263.

299. Clad in his patchèd cloak¹¹¹ he entered Bahzád's host :
And, unsuspect, their state he learnt (saying) : " A (harmless)
friar I."
300. Bahrám (by this device) spied out the whole (vast) host :
Bahzád's fame¹¹¹ my friends, throughout the world did ring.
(At length) when it was eve, Bahrám returned home :
Grief-stricken, (aye) bewilder'd, and in mind distraught.
Eftsoons remembered he, Shamás' (magic) locks :
Forthwith musèd he of setting them aflame.
Then fire applièd he to¹¹² Shamás' (magic) locks :
Ere long with utmost haste Shamás' 'fore him appeared.

XI.

K. A., p. 264.

- The Prince exclaimed : " Right quickly¹¹³ come to me Shamás !
My heart with grief is hack'd without sharp piercing steel."¹¹⁴
305. The morrow is a combat for Gul-andámá's locks :
Bahzád's (martial) host without limit is and 'yond compute.
My brother ! Faghfúr hath not the means to (equal) combat
wage :
Ill fate hath come, so help thou me for friendship's sake.
Hail Saifúr : on my behalf unto him say : " Now is the time :
Come with thy (fairy) forces, (aye now) without delay.
Tell him Bahrám's o'erwhelm'd in the lowest depths¹¹⁵ of grief :
(And yet) thou soundly sleep'st upon thy (fairy) throne."
Shamás (thereon) set forth and waited on Saifúr :
And told him all that happen'd had in (most) full detail.

110 "Kind" (Pakkhto) ; "khirka" (Arabic and Persian). The dervish cloak, which even those dervishes that are most comfortably off are obliged to wear over their otherwise good garments. It is the symbol of poverty, and is often composed of countless small pieces of new patchwork, cut round the edge in points of unequal length ; and while it is sewn together on the outside with thick packing thread and large stitches, the lining often consists of silk or some other valuable material. It is the *ne plus ultra* of hypocrisy, but long before the Romans the wise men of the east have said *mundus vult decipi ergo decipitaur*. (Vambery's Recollections of Dervesh Life).

111 Lit : sword.

112 Lit : burnt.

113 Lit : oft.

114 A secondary meaning of "almás" ; (lit : a diamond, Vide Johnson's Persian Dictionary.)

115 Lit : the well.

K. A., p. 264.

310. At once Saifúr assembled all his (fairy) host :
 Appear'd he (before Bahrám) and low bow'd with both his¹¹⁶
 hands.

Then askèd : " Prince what commands (say) hast thou for me ?
 Thou my lord and master art, and I thy faithful slave."

Then said¹¹⁷ Bahrám : " Saifúr (trustèd) brother (dear) !
 I pray thee free thou me from this demon-like Bahzád.

Gul-andáma's tresses doth he (presumptuous) claim.
 Give ear, O brother mine ! to my (most fervent prayer.)

On this dark night put thou them all unto the sword.
 That from their (unconscious) heads their trunks¹¹⁸ may
 severed lie.

315. The host of Bahzád slept, the fairies on them came :
 Blows unseen (on every side) upon their war-steeds fell.

Some slept, and some waking put they to the sword :
 Some¹¹⁹ accoutred died, some without their gear.

(After) to slay Bahzád, did Prince Bahrám draw nigh :
 He brought upon Bahzád a fate dire beyond belief.

Prince Bahrám (himself) Bahzád's head lopp'd off :
 And with hands, his own, transfix'd it on a lance.

K. A., p. 265.

That self-same night the Prince did these (few) lines indite :
 " Let every one acquainted with his deliv'rer be !

320. The slayer of Bahzád is, listen folks, Bahrám :
 This deed in very truth is not (wrought) by other hands."

These lines and Bahzád's head impalèd he (straightway)
 Upon the lance, above the written lines,¹²¹ the head.

Prince Bahrám, his war-steed (next) unto Saifúr gave o'er :
 And said : " Tend well my steed (my friend !) with thy own
 hand."

(Straight) he then dismiss'd all Saifúr's (fairy) host :
 Bahrám the deliv'rer remain'd solitary and alone.

Oh FAIAZ! Bahrám donn'd (with intent) the friar's tattered
 cloak

(For) who looks for aught but poverty from one in tatters clad.

116 Note that "lās" is here used collectively, but does not inflect as a plural.

117 Note the plural is used, and Vide Trumpp, § 143, pp. 212-213.

118 Fem. plural of "tana," a word not to be found in any Dictionary. The usual form
 is "tan," masculine—Vide line 492.

119 "Chá" misprint in text for "tsok."

120 For this form of verb, vide Trumpp's Grammar, § 143 1, p. 211. Note*

121 Lit : them.

XII.

K. A., p. 265.

325. Night pass'd, the morning dawn'd, 'twas (bright full shining)
day :

Then in Chín, in every spot this (anxious) clamour (rose) :

"What tumult was there (erst) in Bahzád's armèd host ?

At midnight what cries and groans were those (which struck
our ear) ?"

To view the scene the crowd (in troops) the citadel ascend :¹²²
With shout "Not yet the fray ? what ill befall'n hath ?"

On every side were corpses strewn, but tents (unscath'd,)
unstruck :

Amongst them many still were writhing with their wounds.¹²³

One unto Faghfúr said : "O our monarch (good) !

Thus it befall'n hath to Bahzád's (valiant) host."

330. Faghfúr his steed bestrode, with him his nobles all :
The shoutings of his host were heard on every side.

He with his own eyes view'd the army of Bahzád :

Asses, horses, men, pell-mell : the more astonished he !¹²⁴

He did of the wounded thus query make "Me tell !

What evil fate was that which unto you befel ?

K. A., p. 266.

Quoth they : ("In very truth) nought saw we with our eyes :
(Felt) blows (from) unseen (hands,) (from) unseen hosts heard cries.

In a twinkling they (us) all put to the sword :

In like manner in one instant the attacking troupe did
disappear.

335. Next found they the spear, the head and note a-top :
To the King did they it bring, thus it¹²⁵ discover'd was.

The King, the writing to a Kází (grave) made o'er :

The Kází the note perus'd : then was this¹²⁶ ascertained—

Namely : "In very truth Bahzád's slayer is Bahrám."

The purport¹²⁷ of the paper spoke to this effect.

Quoth the King : "Who is this Bahrám ? Inform me (courtiers !)
straight :

Right brave is he (I ween :) this brave deed by him was done."

All cried with one consent : "Who can tell thee who's Bahrám ?

But now we've heard his name, the (task) imposed his hard.

122 Lit: ascended.

123 Lit: there was much writhing of the wounded.

124 Lit: his astonishment was greater.

125 The spear.

126 "Khabara" understood.

127 Lit: tongue.

K. A., p. 266.

340. The Wazír said : "Bahrám (in truth) inhabited the clouds :¹²⁸
O King, if this my saying unto thee seem good,
Angels as his host (doubtless) with him came :
Therefore did such calamity befall (the proud) Bahzád.
They in the night came down upon him from the sky :
Bahzád's hosts forgot ' Bismillah ' to repeat."
Quoth the King : " A thousand blessings (rest) on thee Wazír !
This wond'rous wisdom thine conceiteth me (right) well.
To all he portion'd off of Bahzád the whole wealth :
The Wazír's speech (my friends !) it pleasèd (much) the King.
345. All the wounded men to a Physician made he o'er :
In twenty ways were people pleasèd with their King.
The note and spear unto his Bursar he made o'er :
Saying : " The custody of both, mark well ! lies with thee."
The King, with beat of drum,¹²⁹ sat him upon his throne :
Whilst 'fore him his subjects congratulations made.¹³⁰

K. A., p. 267.

The brave Bahrám (meanwhile) sat in tatters clad, FAIAZ !
Night and day desirous he to view (his ladye-love).

XIII.

- Bahrám with blood-shot eyes his (royal) garments soil'd,¹³¹
Wore (still) his Darvesh cloak : a Fakir was he for love.
350. In his mistress' court lay he a beggar like :
In (constant) view had he the dusky mole of his belov'd.
The (blinding) clouds of dust of that (prond mistress') Court :
Were as 'twere antimony to (this poor lover's) eyes.¹³²
Not yet on Gul-andáma had Bahrám set his eyes :
(Tho') at her praises (heard), had he his white robes stain'd.
Thought he, " Might I but see ¹³³ Gul-andáma with my eyes !
For whom I have foul-stained my (snow-white royal) robes."
Night and day desire her to see his heart enthrall'd :
Again, his food were¹³⁴ mouthfuls small : list (gentles what
I sing).

128 The allusion here is to the fact that Bahrám is in Persian both the name of the planet Mars and also of an angel.

129 Lit: they were beating the drums. It is an idiom cognate to that in note 87, which see.

130 Lit: were speaking congratulatingly.

131 i.e., purposely made filthy to assist his disguise.

132 Lit: to his two eyes.

133 Subj. Pres. Precative. Trumpp, § 194 (b).

134 The text has " wah " for " we " (vide Mr. Hughes' list of Errata in Persian)
" Wuh " in the first line of this couplet is, however, correct.

K. A., p. 267.

355. It chanced that throughout Chín the following rumour ran :
 "To day shall we from far the Rosy cheek'd one view."¹³⁵

This is the custom was of Gul-andáma : in the month
 Her face she once disclos'd that her¹³⁶ might all behold.

To view her (charms) would folk congregate in crowds :
 Youths of every class with turbans (spotless) white.

Bahrám also came unto that (favour'd) spot :
 Folk¹³⁷ of every grade with silken clothes (as well).

From the Storeyed-Palace Gul-andáma shew'd her face :
 Methinks the dazzling¹³⁸ sun-beams did she thereon outvie.

360. The crowds at seeing her became (forthwith) distraught :
 When that fair-faced¹³⁹ one disclos'd to them her brow.

In beauty (I ween) the world nowhere held her peer :
 Therefore for her flow'd (fast) the sparkling tears of all.

K. A., p. 268.

She drove yet still more craz'd the (love-lorn) Prince Bahrámi :
 Then hid (again) her face, that Princess of royal blood.¹⁴⁰

When evening fell the crowds return'd to their homes :
 Alone remain'd Bahrám, then went his ascetic-fire¹⁴¹ to.

Again, unto the street of Gul-andáma did he hie :
 By the wall of his belov'd he sat him (patient) down.

365. Searching a way to enter a stair¹⁴² (at length) he spied :
 Right skilfully it was into the wall built in.

Right softly he approach'd that (his belov'd) he might view :
 And right clearly learn how with his Ladye-love it far'd.

With caution did Bahrám the flight of stairs ascend :
 The brick-work of her chamber was for the most part gold.

(There) Gul-andáma slept upon her royal couch :
 Whilst hand-maidens fair (all) around her stood.

Upon her (sleeping form) gaz'd the Prince all night :
 (Till) on every side the cocks crow'd at break of day.¹⁴³

135 Note the employment of the oratio directa.

136 Lit : me. A very curious employment of the oratio directa.

137 This word also means shirt, coat. This couplet can also run : "Coats and clothes were there of silk of every hue."

138 Lit : snow-white flashes of the sun became apparent. Vide Trumpp's Grammar, § 85, p. 107, for inflection of two adjectives not connected with a copula. "Spin" is frequently employed to represent what is bright and dazzling, Vide line 361.

139 Lit : moon-foreheaded.

140 Lit : the sitter on the cushion of state.

141 "Dúhínai" Poeticé for "Dúhni ta" "Dúnhai" (or more properly "Dúnrhai," Hind, "dhúni") is a fire lighted by ascetics over which they sit inhaling the smoke by way of penance. (Forbes). See line 396.

142 Lit : place.

143 Lit : made their morning cries.

K. A., p. 268.

370. 'T was (now) early morn : Prince Bahrám hied him home :
By absence had she up-dried his dear heart's blood.

Within the Court (awhile) Fakír-like did he lie :
Then to her address'd choice, passionate words of love.

For her despisèd he both life and ease, FAIAZ !
Because that flower-fair had wounded his (sad) heart.

XIV.

Once more for interview¹⁴⁴ the new moon on high appear'd :
To the former rendezvous folk hasten'd (soon) in crowds.

Her sun-like face (once more) did Gul-andáma show :
And folk did she (again) by that view drive distraught.

375. She view'd the Prince Bahrám amongst the assembled crowd :
Thereon (Love's) barbèd-shaft right full her heart did strike.

K. A., p. 269.

The Flame of Love within her blaz'd, (homeward) returnèd she :
And on her couch, disturbed, herself (she restless) flung.

Nor sleep took she, nor food, nor (ween I, took she) rest :
She sat for Bahrám's love, seeing and hearing naught.¹⁴⁵

The crowds returnèd home, the spectacle was o'er :
From the place of view Bahrám return'd to his abode.

This (also) was a custom of Gul-andáma fix'd :
A damsel would she send amongst (the crowds), my friend !

380. A salver would she give within the damsel's hand :
(And say) "A token take from each one, trusty maid !"

The maid a token would from each one (duly) crave :
(This day) Daolata-í (fair maid) to Bahrám straightway came,

To him said she : "Fakir ! O thou in tatters clad !
Kalandar (wan and worn !) to me a token give."

(Careless) did Bahrám toss a ring into the plate :
Whose stone it was inset, a ruby and a pearl.¹⁴⁶

Daolata-í the salver took within the Boudoir, friends !
Where it was surveyed by Gul-andáma's (eyes).

385. With her own eyes she view'd the signet of Bahrám :
Then said : "Daolata-í ! unto me tell with speed.

From whom hast thou this (precious) signet brought :
Value high it bears, yon pearl is wond'rous choice."

144 Reference is here made to couplet 356.

145 Lit : blind and deaf.

146 Note the construction.

K. A., p. 269.

387. Daolata-í said : " By thy gate a Fakír lies :¹⁴⁷
From him was gain'd by me this self-same (signet) ring."

To her Gul-andama : " Daolata-í, girl !
That Fakír is not devoid of noble birth.

From this ring is known a Prince he (surely) is :
His heart's desire learn thou, become with it acquaint.

390. Tell him : ' Me to thee hath Gul-andama sent :
The real state to me reveal Kalandar (good) !

K. A., p. 270.

If wealth thou dost crave, O Fakír seated here !
In a trice will I load thee with (bright) red gold.

If in thy native land thou hast a foe, this also tell to me :
A leader thee to aid¹⁴⁸ will I with thy own forces give.

(The damsel) Daolata-í, sallied forth unto Bahram :
Next reach'd that Darwesh (sad) this maid of happy fate.

Said she : " Tell me (straight), thou in tatter'd garments clad :
This reply from¹⁴⁹ thee O dainty-bred, I crave.

395. Me hath Gul-andama unto thee now despatch'd :
From thee doth she desire, O mendicant ! this news :

What is thy desire that thou'st lit th' ascetic blaze ?
On this point satisfy thou¹⁵⁰ me without delay.¹⁵¹ "

Then Bahram spake : " Daolata-í, maid !

Why should one question aught of one the road-side tramp ? "

Said she : " At least to me thy (true) state disclose :
This from thee my lady craves, nor will she take excuse.¹⁵²

On paper thy tale indite, unto me make it o'er :
Please God ! thou shalt obtain thy (heart's) desire in full." ¹⁵³

400. The Prince (thereon) on paper did his tale disclose :
Thereof (was) each letter a pearl of priceless worth.

The day on which the lover with his ladye-love¹⁵⁴ doth speak :
That day is joyous far, I ween,¹⁵⁵ that Akhtar's (feast.)

Daolata-í gave the missive to her mistress (fair) :
Yes, Daolata-í, FAIAZ ! the maid so brave of soul.

147 Lit : is.

148 Lit : an aider.

149 For this meaning of "taskkha," vide Trumpp, § 174 (8).

150 Note the inflection of the substantive with the derivative causal. Vide Trumpp, § 129 (2).

151 Note inflection of adverb. Vide Trumpp, § 173.

152 Lit : my mistress (most) positively enquires thy state.

153 Subs. used adverbially. Vide Trumpp, § 172, p. 278.

154 "Yar."

155 Note force of subjunctive present. Vide Trumpp, § 194 (a).

XV.

THE LETTER OF SHAHZADA BAHRAM.

K. A., p. 270.

403. "Be, acquainted with the flame that warms this Fakir's breast!
May thy beauty (e'er increase¹⁵⁶) through the grace who
giveth all!

K. A., p. 271.

When thou curlèd locks dishevelled o'er thy face let'st fall :
Forthwith kindl'st flames of fire within my breast.

405. Whene'er thou dost impose¹⁵⁷ the golden Tik¹⁵⁸ upon thy brow:
Nor can I eat nor sleep : ¹⁵⁹ my (sole) associate Despair.

The bright nose-ring of gold thy rosy lips adorns !
Therefore 'tis, my (enamour'd) soul for thee doth constant mourn.

The scented necklet ¹⁶⁰ quivers (joyous) on thy breast :
Therefore do I¹⁶¹ (with jealousy) like any adder writhe.

From head to foot thou bloomest (comely) as the rose :
Therefore 'tis that I delight in thee beyond compare.

Thou of thy beauty and thy grace (most) proudly conscious art:
(Still) wherefore art so coy to this poor (love-lorn swain) ?

410. When, (dear) love ! upon thy portrait I (first) gaz'd :
That moment hied I forth distaught, O dainty-bred !

At once I started forth along my toilsome way :
Whilst the (bitter) tears flow'd copious¹⁶² down my cheeks.

For love of thee I'm parched of lips and scorch'd of heart :
How can one a-flame ¹⁶³ without water find relief ?

A traveller I from far, on me a (kind) glance cast :
I adjure thee by God's face my heart with meeting cool.

Thro' love for thee my heart is (ever) full of grief :
By th' ascetic fire I sit, with its fine ashes choked.

156 This is an elliptic sentence, the auxiliary being omitted. Vide Trumpp's Grammar, § 222. The full sentence, would run: "husn di (ziât wi.)"

157 Pakkhto Indicative Perfect.

158 An ornament of gold, or sometimes silver: and worn by oriental ladies on their foreheads. "Orbal" is literally the hair plaited on the temples (Raverty *in verbo*.)

159 Lit: thou hast annihilated my foot, &c.

160 Lit: necklet made of cloves.

161 Lit: the Fakir.

162 Lit: in various roads: (the force of repeated substantive).

163 Participle Perfect used substantively. Trumpp, 191 (b).

K. A., p. 271.

415. Thro' absence from thee each moment unceasing do I sigh :¹⁶⁴
Indeed the Heaven itself hath bow'd down at my sighs.

With love for thee I rave, O thou so dainty bred !
My kindred too I 've left, O (fair) enchantress thou.

Like the locks scattered o'er thy face, sweet-heart (of mine) !
Believe me ! I ne'er rest, my bosom's idol thou !

With heart brim-ful of grief and eyes (bedimm'd) with tears.
In the Ocean of thy love o'erwhelm'd, immerg'd, am I.¹⁶⁵

K. A., p. 272.

Through thy (snake-like) tresses I indure a piteous¹⁶⁶ fate :
To whom, O dainty bred ! can I my grief relate ?

420. From whom can solace¹⁶⁷ crave in (this my) solitude ?¹⁶⁸
Surely must I die, since here I sit weak and disconsolate.¹⁶⁹

No rest do I enjoy by night or e'en by day :
So immerg'd am I in Separation's waves.

I swear by thy (fair) head, O thou of dainty birth !
My cry is this : 'The head of this sad heart¹⁷⁰ art thou.'

When first I spellèd¹⁷¹ thro' the Sípára¹⁷² of thy love :
My inmost heart (thereon) was (torn) into a hundred shreds.

Since (now) around my heart thy snake-like locks entwine :
My heart inflamèd is, in it Love's flames uprise.

425. May no one else (like me) be thus in pain, my love !
Since from my eyes down flows (pure) undiluted blood.

The fame of thy beauty (rare) as nois'd throughout the globe :
In every city, town, (o'er every) hill and plain.

Kings with anxiety to meet thee e'en desire :
Throughout all Chin thy lovers do (in crowds) abound.

But (of them all) will none be a lover like to me ;
Truer than all thy lovers (believe me, love !) am I :

With this my (written) speech to thee must closèd be :
For a reply thereto (expectant) waits thy faithful slave."

164. Note the force of the Habitual Present.

165. Lit : drowned from head to foot.

166. Lit : black. Oriental poets compare the tresses of their mistresses to snakes ever writhing (vide couplet 417), and torturing their lovers with jealous longings.

167. Lit : medicines.

168. *i. e.*, my absence from thee.

169. Lit : without remedy.

170. Lit : little or fond heart. The idiom "head of my little or inmost heart" is a very frequent one. It is equivalent to the English "my bosom's lord."

171. Lit : read, Indicative Perfect, here translated as in English Indicative Past.

172. The Sípára is one-thirtieth part of the Korán which is divided into thirty equal portions, independent of the divisions into one hundred and fourteen Súrás or Chapters.

XVI.

THE LETTER OF GUL-ANDAMA.

K. A., p. 272.

430. "To thee say I take heed (most rash) Kalandar thou !
 Beware lest thou should'st taste the (avenging) dagger blade.¹⁷³
 Where (tell me) hast thou a Royal Throne and Crown .
 That thou should'st dare to talk of union unto me.

K. A., p. 273.

- As a Darwesh (wan) 'mongst mendicants thy trade pursue :
 From Royal precincts ¹⁷⁴ hie ! aye, (quickly) get thee gone !
 Of kings, Kalandar ! does thou (presumptuous) audience crave :
 Know'st thou not what befell (ere-while Prince) Bahzád ?
 A prince of Balghár was, his name Bahzád (ycleped) :
 Who did (struggling) lie within the Ocean of my Love.
435. From Heaven the Celestial Mars (by night on him) came down :
 With whom were (doubtless) join'd an angel-host in league.
 Bahzád's armèd host all put they to the sword :
 And Bahzád's (royal) herd they flung into the dust.
 Fear'st thou not (rash youth) since Bahrám my lover is ?
 O Darwesh (I ween) truly worthy he's of me.
 Kalandar ! how hopest thou ever me to win ?
 Why dost thou fondly stand¹⁷⁵ my Royal court within ?
 Far, far, depart (I pray, quick hie thee) from court :
 List: (to me) thy ear incline, with thy fate acquainted be¹⁷⁶
440. Lo ! wilt thou die¹⁷⁷ Kalandar ? (rather) take heed (betimes) !
 And hie thee from my court with utmost (prudent) speed.
 Lest my soldiery should unto thee do harm :
 (For) at my every gate stand (trusty) sentries grim.¹⁷⁸
 Thro' thy (presumptuous) longing for union with me wilt thou,
 Mark well, experience the terrors¹⁷⁹ of the Day of Doom.
 Whatever tortures are (appointed) for the crowds
 At the last judgment, all (now) appointed are for thee.
 With haste remove thy feet from the bounds of Chín :
 With speed begone¹⁸⁰ (bold friar !) lest evil thee befall.

173 Lit : a stroke from the dagger.

174 Lit : lanes.

175 "Waláre" for "walár ye." Vide Trumpp's Grammar, § 162 (1) p. 230.

176 Lit : be acquainted with thyself.

177 Subjunctive Present, used with idiomatic future signification.

178 Lit : executioners.

179 Lit : hardships.

180 Lit : run.

K. A., p. 273.

445. In varied modes do I advice to thee impart :
Henceforth a meeting thou'lt not gain, with me, dear heart.
So madly in love¹⁸¹ with me are other lovers (many) :
That (bath'd) are they in tears by night (and e'en) by day.

K. A., p. 274.

- Were every one with these thy (presumptuous) acts¹⁸² acquaint:
Thou could'st not free thyself from my so fell¹⁸³ revenge:¹⁸⁴
Without death could'st thou not from Chin depart.
So (betimes) begone, (sad) suppliant at my door !
I for thee pity feel (friar !) mark well (my words !) !
Nor shalt thou yet escape th' accusation of my love.
450. My reply to thee with this now finish'd is :
Rise up ! depart ! (begone) ! My greetings to thy crew.¹⁸⁵ "

XVII.

THE LETTER OF SHAHZADAH BAHRAM.

- " This to thee my greeting is, O highly nurtured one !
I unrestrain'd¹⁸⁶ burn on, my heart's delight art thou.
Gul-andâma ! of my eyes art thou the light (alone) :
Beside thyself do I no other maiden¹⁸⁷ crave.
Away from thee my heart is rent piecemeal to shreds :¹⁸⁸
Moist are my cheeks¹⁸⁹ with tears, aye grief's my (cruel) fate.
(But) grant a meeting (thou) to one like me distraught :
Use not harsh words to one like me (e'er bathed) in tears.
455. From thy dwelling-place alive never will I depart :
Of my free-will have I this desperate course pursued.¹⁹⁰
Thro' grief for thee, am I Narcissus-like with head bent down :
The barbèd dart of love for thee 's deep buried in my breast.

181 " Shaidâ."

182 Lit: state.

183 Lit: this.

184 Lit: strife.

185 Lit: the mendicants.

186 Force of Subjunctive Present.

187 Lit: maidens. " Jûna" a noun with no singular: Vide Trumpp, § 53.

188 Lit: to reeds.

189 Lit: face.

190 Lit: leapt beyond my head. " Dangal" is one of the verbs which bear in Pakkhto a transitive form, but are in English intransitive. Vide Trumpp's Grammar, § 117. It is also a verb which inflects in the Tenses of Past Time in the 3rd Personal Plural. Vide idem, § 143 (pp. 212-213), § 156, and has short "a" vice long "â" in the imperative, § 125 (2). For other similar verbs, also vide above reference.

K. A., p. 274.

457. For harsh words I'll not thy (much lov'd) threshold quit :
Such hardships as these t' endure am I content.¹⁹¹
Thy street my K'aba¹⁹² is, the centre of my world :¹⁹³
Not thence depart will I tho' thou in morsels me cut up.
Acquainted be thou (love !) with the fate of Farhád¹⁹⁴ the sad :
If thou perchance be 'st not, then from me attentive¹⁹⁵ hear.

K. A., p. 275.

460. When thro' despairing¹⁹⁶ love he died, his grave¹⁹⁷ the (rugged)
rocks :
Full soon was his fate¹⁹⁸ unto Shírín made known.
The fair Princess Shírín her palace issued from :
And bare-headed went in quest of her Farhád.
When she approachèd near the bier of her Farhád :
Then fixèd she her gaze upon the Gate of Death.
Heart-broken fell she prone her (lifeless) Farhád on :
With her Farhád she died, nor did she seek to live !¹⁹⁹
With her Farhád did she her forehead's mole unite :
Thus union did she gain with her love of fate most sad.²⁰⁰
465. Such constancy, Gul-andáma ! do thou my love elect !
By God's face, I thee adjure, without cause distrust me not.²⁰¹
All the lovers who are (prone and prostrate) at thy gate :
Unexperienced²⁰² they, I swear to thee, (in love).
Not sincere are they all this lover's crew :
Of all these lovers I (forsooth) am (truly) chief.
How muchsoe'er to thee I a beggar poor and lowly seem :
Still than all these lovers am I more plung'd in grief.
Every in grief for thee am I dissolv'd in tears.²⁰³
My fellow will there not be (elsewhere) with brain perplexed.
470. As I, my mistress ! am with brain (so sore) perplexed :
Nor will Heaven hold, nor Earth, O Nymph in pure robes clad !²⁰⁴

191 Lit : I have accepted hardships on my brow.

192 Vide Sultán Mahmúd, note 282.

193 Lit : the bud of the navel.

194 Vide Khush-hál Khán, Ode I, note 39.

195 Substantive used adverbially. Vide Trumpp, § 172, para. 278.

196 Lit : the grief of.

197 Lit : native land.

198 Lit : this fact.

199 Lit : she died without help.

200 Lit : the miserable one.

201 Lit : have not crude misgivings.

202 Adjective used substantively takes animate plural termination. Vide Trumpp, § 85, para. 107.

203 Lit : weeping.

204 Lit : O thou with pure robe.

K. A., p. 275.

471. Through thy so cold reply a thousand butchers hold my breast :
Who (with thy cutting words) my (very) flesh incise."

XVIII.

THE LETTER OF GUL-ANDAMA.

"Speak not unseemly words, with love, O Friar, mad !
Discretion hast thou not, distraught and mantle-clad !

K. A., p. 276.

- Not again wilt thou the wish'd for meeting find :
Thus warn I thee, then why send'st thou missives unto me ?
Not again from my parterre wilt thou a flower gain :
Thus in vain dost thou thy life aimlessly consume.
475. Come then ! pluck (all) thoughts of me from out thy heart :
For not again wilt thou my forehead's mole attain.
O mantle-clad ! like thee are lovers many at my gate :
At length they haste away, (down cast), with earth on head.²⁰⁵
With this mad love wilt thou thyself ruin at the last :
O mantle-clad ! no longer thus thyself distress.
To thee I plainly speak, upon my counsel act :
Then will this speech of mine to thee right welcome prove.
List ! a daughter was of the monarch Naushérwán :
Blooming like a rose was she proceeding to the Hamám.²⁰⁶
480. The breeze her veil displaced, her features were disclosed :
A mendicant who view'd, in love was captive bound.
Thereon in love with her was this mendicant :
Before her, in her alley prone bewailèd he himself.
To him the Princess said : ' Begone (too bold) Fakír,
To thee I counsel give, attend (Lov's) captive thou !
The Fakír would not depart from that (too-fondly-lovèd) spot
For aye was he engross'd with sighs and (e'en with) groans.
Naushérwán informèd was of this his (daring) deed :
Forthwith did he from him his (presumptuous) head cut off.
485. To thee (good friar) do I in like manner counsel give :
Not once²⁰⁷ (alone, but) each (passing) moment thee advise.
O Darwesh ! if my Sire be with this (fact) acquaint :
That instant will thy head in (utmost) peril be.
- 205 An oriental mode of expressing inconsolable grief.
206 Or Turkish Bath.
207 "Wárai" is sometimes, but rarely, used for "war." Raverty gives it in his Dictionary.

K. A., p. 276.

487. Whilst yet my Sire is not acquaint, arise ! begone !
Abstain from this thy act, O thou distraught with grief.

K. A., p. 277.

- Much yearns my heart towards thee, O my sweetheart (true) :
Apply thy ear to this, O Pride thou of my Soul !
Expect not that this my garden ever shall be thine :
Accept my warning, for (indeed) for thee I feel.
490. Arise from hence ! depart ! unto some nook retire :
Repent ; and pardon crave for this (presumptuous) love.
(Tall) slaves, bought with gold, my (trustèd) sentries are :
O'er me they (faithful) watch, right grim (and dire) are they.
Be they acquainted e'er with this thy (too rash) deed :²⁰⁸
Thy head will they remove from off thy body straight.
Next will they raise aloft thy mangled²⁰⁹ (form) upon a camel
(tall) :
And through the public marts in this fashion thee parade.
Thy corpse²¹⁰ will be thereon with daggers hack'd and cut to
shreds :²¹¹
(Loud) will they (then) proclaim : 'This that Kalandar is
495. Who enamoured was of the daughter of China's king :
Therefor this hard fate o'ertook him in his course.'
In this fashion will in every streets the (crier's) drums,
In every quarter, be paraded without end.
I tell thee plain, if thou aught regardest shame or fame :
No longer be thou the Malang²¹² at my gate.
If the celestial Mars should chance to be with this acquaint :
He would at this thy deed (I ween) be sternly wrath.
From the earth on high he'd thee to heaven take :
From heaven in like manner thee to earth (again) down hurl.
500. So that thy bones, thy flesh, thy skin should be disjoin'd :
And from thy (shattered) frame thy life be driven forth.
If (thus) thou should'st die what will Gul-andâma thee avail ?
Come the outrage not thus thy fame and e'en thy name.
Asceticism choose along with thy confrères :²¹³
But burn not thus I pray with ardent love for royal dames."

208 Lit : state

209 Lit : sad, afflicted.

210 Lit : body.

211 Lit : be in shreds.

212 This is a convenient place to remark that Fakîr is the generic name for religious mendicants ; that a Malang is a religious enthusiast who goes about bare-footed and bare-headed ; and that a Kalandar is a wandering Muhammadan monk with shaven head and beard, who abandons every thing—wife, friend, possessions, and retires from the world (Johnson's Persian Dictionary in verbis "Malang" "Kalandar"). These words are, however, frequently used, as in this Ballad, indifferently.

213 Lit : co-fakîrs.

XIX.

THE LETTER OF SHAHZADAH BAHRAM.

K. A., p. 278.

503. Quoth the Prince : " O cypress-shaped ! moon-glistening face !
Delight'st thou in the tortures of those bewracked with pain ?

Awhile glance (down, I pray,) at one like me distraught :
By God's face I thee adjure, gaze not (too much) aloft.

505. Clemency elect : from midst (thy deeds) tyranny dispel :
Apply thou ointment to my (poor heart's) wound, my life !

Hast thou e'er heard the tale of (the too fond) Majnún.²¹⁴
Which of his love for Lailá they related have ?

His life was naught until (fair) Lailá he beheld :
Then with the mention (of her name) his tongue was (ever) glad.

So o'erwhelm'd was he with (his fair) Lailá's love :
That ever on his tongue was her fond (and dear lov'd) name.

Restless and vacant would he sit because of love :
Himself did he devote to the straw²¹⁵ at Lailá's gate.

510. My love, (to thee I swear), that of Majnún excels :
O Gul-andáma ! I from deceit am (wholly) free.

Myself have I forgot, each moment art thou my thought.
This (to thee) swear I, by the name of the Holy God,

That from thy (palace) gate will I ne'er go, my love !
E'en if with the executioner thou barter my (sad) head.

At thy gate happy I, (tho') wan (and) sad and sick :
Not happy I, tho' seated on the monarch's throne.

For love of thee myself have I (so long) debas'd :
O thou he sitt'st aloft on (royal) throne of state.

515. For love of the tears erewhile stream'd down my cheeks :
'Cause bitter words unnumbered from thee fell (my heart's
delight !)

K. A., p. 279.

This life to me is gloom, but death's to me bright light :
Wisdom 'tis that one should die before one's mistress' gate.

Since thou reproachest me for lacking throne and crown :
Than reproach is better death unless thou (also) me console.

²¹⁴ Vide Abd-ur-Rahmán Ode IV, note 5.

²¹⁵ Note that verbs of "sacrificing to" in Pakkhto govern this form of ablative,
as well as other forms. Vide Trumpp's Grammar, § 174 (7), p. 290.

K. A., p. 279.

518. By birth am I a Prince, a Monarch is my Sire :
Now at thy gate the dust am I : such is my (alter'd) state.
But not my name to thee tell I : what it may chance to be :
Nor where my kingdom is disclose I unto thee.
520. At thy gate a Fakír I, a Malang clad-in-felt :
Thus in love for thee am I bereft of name and shame.
Sad am I at heart that to the present I live on :
My life and being, e'er spent in sighs for thee.
God hath made tears my lot : therefore wan am I and sad :
(Thus) at thy gate I stand distraught and mantle-clad.
How long shall I live on like this, O beauteous maid ?
At length must I expire, O thou my heart's (sole) love.
So renown'd a king my (royal) Sire is :
That at his Court attend (e'en) sovereigns (proud and great).
525. Those others who in the world (accounted) sovereigns are :
Are all, without exception, beneath my Sire's sway.
If I computation of his royal treasures make :
His soldiery, his forces, and his culverins ;
If all thy Sire's scribes in a collected (crowd) :
His learned men, his writers, and his (most finish'd) scribes :
If all, I say, of these the schedules should transcribe :
With them would be replete, volumes thousands three score
and ten.
Not completed would be their rolls until the Day of Doom :
Tho' they should them transcribe with penmanship most swift.
530. Still unto thee reveal I not what Prince I am :
But like the dust (unknown) lie prostrate at thy feet."

XX.

THE LETTER OF GUL-ANDAMA.

K. A., p. 280.

" O mantle-clad ! in truth²¹⁶ art thou my (faithful) swain
Prov'd 'tis²¹⁷ that thou art true, and no-wise false (to me).
Now to thee will I the Door of Candour ope :
The Truth will I to thee right truly tell (my love !)

²¹⁶ Adjective used adverbially. Vide Trumpp's Grammar, § 172, p. 276.

²¹⁷ For this construction vide Trumpp's Grammar, § 179, (4) p. 307.

K. A., p. 280.

533. The arrow of thy love is buried in my inmost breast :
Since (first) the day I gaz'd upon thy (disguisè) form.

The flame of love for thee is kindled in my heart :
What matter is tho' it be not viewed in open (view) ?

535. Thro' grief for thee one instant rest I not (night and day) :
To the unsmitten folk am I, unwilling, (still) a jest.

Great sorrows (I ween) have passed o'er thee my friend !
Henceforth with smiles enjoy thy love,²¹⁸ sweet heart of (mine)

With joy will I perform thy bidding, my true love !
Henceforth thy service take, O, thou a prey to grief !

Thy fortunes which to me thou told'st 'A Prince am I :
But now as dust before thy (much-lov'd) threshold prone'.

Again thy fortunes tell to none. O charmer mine !
Incline thine ear to me, O pride of my dear heart !

540. Thus say not again : 'A monarch's son am I :'
But rather say, 'Felt-clad, a beggar and a friar I.'

Should any be acquaint with this that one, a Prince,
Lies prostrate in the court of Gul-andâma (fair) :

Our mutual passion all the world would (straightway) know :
And converse make of us in every village wars.

To keep²¹⁹ thyself unknown in this thy Fakir's state is wise :
Thus will I pursue that course which pleasing is to thee.

K. A., p. 281.

Thy courage is to me well known, O brave of heart :
O Prince ! yet unto thee may²²⁰ God my mole impart !

545. I trust my mole and patch may yet (dear love !) be thine :
Yet patient wait until thy (passion's) aim be gained.

Our union will yet be gain'd, (I ween) sweet heart of mine !
For beside thyself each other love I renounce.

But this (remember²²¹), patience make the diet of thy soul :
Far distant from thy heart expel all fear of dire end.

Right soon, true love ! shall our happy meeting be :
Thy heart (with this) console, nor bewail, tho'(now) in grief.

I of thee enamour'd am, mark well (most valiant Prince) !
Within my heart's consum'd by Love's (consuming) flame.

218 Lit: love and laugh.

219 Present Participle (Bellew.)

220 "Di".

221 Note idiom.

K. A., p. 281

550. O hermit ! well conceal'd we'll mutual secrets breathe:
 With which the outside world shall never be acquaint.²²²
 By thy own head to thee I swear, to thee I'll ne'er be coy :
 Whate'er thy heart's desire be, that will I e'er perform.

XXI.

- There-on the (amorous) note she gave to Daolata-í:
 Quoth she : "This quick convey to yonder (dismal) cell."
 Daolata-í her mistress' note to Bahrám (straightway) brought :
 Prince Bahrám the missive (attentive throughout) scann'd.
 When he had all its purport glean'd (in joy, thus) he exclaim'd:
 "Thank God ! who melted hath²²³ betimes my lov'd one's heart.
 555. Right glad of heart (and soul) was Bahrám, O my friends !
 When thus he learnt his fate, O ye of lordly minds !
 In Gul-andáma's court a Fakír had he sat :²²⁴
 (But), as he desired, her mole and patch became his fate.
 Quoth he : "When yet shall I with union favour'd be ?
 Above lover's crew when shall I exalted be !

K. A., p. 222.

- When with this high honour shall I honour'd be.
 So that with heart at ease I may each region throughout roam?
 Whenever without ceasing shall I be at peace ?
 For now each morn²²⁵ and eve in tears I'm (constant) bathed."
 560. Right well do thou applaud (the brave) Bahrám, FAIAZ !
 Since every deed of his was gallant without reproach.

XXII.

- The day that²²⁶ Prince Bahrám issued forth to sport,
 And the (mountain) deer rose up before his face.
 His whole cortège for him did in hope (expectant) wait :
 That now he'd come, (since but) to chase the deer he'd gone.²²⁷
 A live-long day his suite were camp'd in the plain
 In hope : the above report his (cautious) nobles spread abroad,

222 Note the feminine inflection of the substantive in the Intrans. Derivative. The rule as to be found in Trumpp, § 122, (p. 177) and elsewhere.

223 Lit : made wax.

224 Note this construction of the Ind. Pluperfect, and Vide Trumpp, § 148.

225 This subs. is irregular, both in gender, number and inflection. Vide Trumpp, § 9 (3), § 44.

226 The word "chi" "is the relative, not the temporal conjunction, here: otherwise the Ind. Past would have been employed.

227 Pakkhto Oratio Directa.

K. A., p. 282.

564. (But) when morning dawn'd they scour'd the plain in (search):
 Whilst as followeth the kettle-drums announced,²²⁸
565. "Of Bahrám (lost, the) news to every point convey:
 What evil hath befall'n that not yet hath he return'd?"
- In Bahrám's quest were all the (Royal) host fatigued:
 Still they found him not, so backward hied the horse and foot.
 "The nobles stood before the king: "Sire," they (trembling,) said,
 A request have we to make if the King thereat be not irate:
 When our Prince Bahrám had reach'd the scene of sport:
 (Behold) a deer sprang up before his (Royal) face.
 At once the prince his steed in hot pursuit spurr'd on:
 We and his train did for him tarry, he (unheeding) gallop'd on
570. Now let the king command what we should (straight) perform
 The king's behest will we with heart and soul ²²⁹ obey.
 The king replied: "Forth issue now, and (once more) Bahrám
 seek:
 (Behold) this stated task have I to you consign'd.

K. A., p. 283.

- If any one to me of Bahrám tidings bring:
 To him will I make o'er the half my Capital.
 In every quarter ran the Edict, "Bahrám seek"
 In quest of Bahrám issued forth the horse and (e'en) the foot.
 Seven and a half score henchmen had Bahrám's (royal) Sire:
 Amongst them all was Shabrang most favour'd and most tried.
575. Them all in quest of Bahrám did the king despatch:
 But with (the trusted) Shabrang the king was wondrous wroth
 Quoth he: "If of Bahrám thou (to me) bring not news:
 Thy head from off thy trunk will I dis sever straight."²³⁰
 Shabrang took up the foot tracks of the deer and started forth
 All unawares he reached that Dome-crown'd abode.
 Within he venturèd. Beneath the (hollow) dome
 The Grey-beard reclin'd, of handsome mien was he.
 Thus greeted him Shabrang: "Grey-bearded (stranger! say,)
 In recent times hath one of comely form to thee.

228 Lit: was beaten. The Ind. Pluperfect used as a Passive, vide Trumpps, § 155: § 170 (9).

229 Lit: with our eyes. A very common expression.

230 I use this word to give the force of the two synonymous adjectives in the original.

K. A., p. 283.

280. Here visit made? His name the Prince Bahrám of Rúm:
His Sire's name Kishwar (of whom) thou may'st have heard."

To him the Grey-beard (straight) replied thus: "O youth!
(Anon) here came a comely and right-pleasing form.

This face he view'd and thereto (straightway) lost²³¹ his heart:
Moreover regarding it he question'd me (space).

Quoth I: 'O youth, this face Gul-andáma's is:
The daughter of King Faghfúr, his country²³² (distant) Chín.'

Though I forbad him oft, to Chín he sallied forth:
Bestrode²³³ hissteed, and fled (fromhence) withoutmostspeed"²³⁴

335. Thereon Shabrang replied: "Grey-beard! by God's face I thee
adjure:

Do thou for God's sake come, my King hath summoned thee.

This tale do thou to him with thy own lips relate:
The King pines for him sore, his soul is ill at ease.²³⁵

K. A., p. 284.

For thee will I a largess from my Sov'reign take:
This son was greatly cherished by (our lord) the King."

Thereon with Shabrang did the Grey-beard issue forth:
Before the King's face came, and (there respectful) stood.

With Bahrám's state did he the King (forthwith) acquaint:
At this glad news the King the drums to beat gave word.

590. A grand largess did he on the Grey-beard bestow:
Then him did he dismiss, favour'd (I trow) right well.

When Bahrám's fate was known (unto his Sire) the King:
He measures took (in quest) an (armèd) force to send.²³⁶

Thereon the Sov'reign sat right glad of heart, FAIAZ!
When known to him again the Prince's house and home.²³⁷

XXIII.

Of Kishwar, (mighty) King, the Wazír was Sálíkh named:
His every action wise: his every measure good.

His Wazír, list! the King did unto audience call:
The King, great in his joy, sat on his (lofty) throne.

231 Note this irregular form of the Past Indicative, and vide Trumpp's Grammar
§ 143, p. 213.

232 Lit: town.

233 Lit: climbed on to.

234 Lit: flew.

235 Note the idiomatic use of "Khatal."

236 Note the construction with the Optative Imperfect.

237 Lit: village.

K. A., p. 284.

595. Said he: "Wazír (most sage)! quickly a force prepare."
 A countless force appeared, a mighty host were they.
 In th' audience before the King seated was each noble lord:
 The Wazír said: "Let the King speak! t'obey prepared are we."
 To Faghfúr, Kishwar King a (royal) letter wrote:
 Therein did the king (unto) this purport write:—
 "O King! do thou make search for our lost (and well
 lov'd) son."
 (To such effect did he in due form his missive frame.)
 "Within thy State's my son; his name (the Prince) Bahrá́m:
 To thee (ween I) he'th come, Love's arrow in his breast."
600. Next the missive he unto the Wazír gave:
 Of all his armèd force was (worthy) Shabrang chief.

K. A., p. 285.

- At once the ryal host started forth for Chín;
 But (first) with bounties they each (plaintive) beggar cheered.
 In short (when) at the last the army reached Chín:
 With (frequent) marching was each soldier worn and spent.
 Outside the fort of Chín they all encampèd lay:
 (Anon) them keen to view were the (good) folk of Chín.
 When Faghfúr, China's king, was with this fact acquaint:
 His own Wazír did he to greet them (forthwith) send.
605. When the one Wazír advanc'd the other met him (straight):
 By their arrival was each (Moslem) beggar cheered.
 Quoth (Faghfúr's) Wazír: "Thy state to me disclose:
 Thy errand what? thy need? and what thy despatch (contains)?"
 Then the other did to him a (handsome) offering give:
 And then the missive which (in Rúm) had written been.
 In short when Ganjúr heard (the news) of Bahrá́m's fate:
 Perplex'd thereat was he, that Wazír (sage and wise).
 At length he spoke out (thus): "No Bahrá́m is there here:
 Were Bahrá́m here to all 'twould well be known (I wot).
610. To me alone is one Celestial Bahrá́m known:
 In him each virtue is,²³⁸ a shining genius he.
 O Shabrang! for us did he (erewhile) a service do:
 But we did not behold who he our saviour was.
 The angels (formed) his host, by night did they descend:
 Next Bahzá́d they killed, tho' wond'rous proud was he.

238. Lit: is embodied.

K. A., p. 285.

613. A missive next he wrote, and in dark night sped away;
At dawn 'twas found by us its contents happy-penn'd.
Within that missive were his fate and fortunes shown:
A Kází grave perused it ov'r, (still) it we treasur'd hold."
615. Next spake Shabrang: "Make us with this note acquaint."
At once did they the Bursar bring, its keeper (sooth) was he.

K. A., p. 286.

The Wazír to him said: "Bring here (brave) Bahrám's note."
Then to the Bursar signal gave²³⁹ that forthwith he should
it fetch.

Before the conclave (grave) did he the missive bring:
Shabrang—right wise was he—Bahrám's hand did (straight)
detect.

And thereon out he spoke: "'Tis penned by our (good) prince
Whoever e'er thought²⁴⁰ else, (right) idle his belief.

This paper bears on its (face) the finger of our Prince:
On Bahzád e'en 'twas he the (far-fam'd) night-raid made."

620. At this the King of Chín delighted was, FAIAZ!
Without delay did he to his Wazír orders give.

XXIV.

To his Wazír spake thus: "High-honoured (noble) thou!
Before the morning dawn 'fore me Bahrám present."

Went on the King: "Whoe'er Bahrám before me brings:
Rewards of bright red gold will I on him bestow.

That I with these (my) eyes may brave Bahrám behold:
Who without a guide by night doth (dire) combats wage.

Next would I of him enquire²⁴¹ of what race was his force:
Of Adam born²⁴² or fairy-born?²⁴³ my (very) heart's delight!

625. Of Bahzád's death from him will I (full) knowledge crave:
Was he alone (therein)? or had he troops, good friend?"
To every quarter forth the order went: "For Bahrám seek."
The horse and footman scour'd²⁴⁴ (in search) both sea and plain.

239. "Mashir."

240. Lit: was thinking.

241. Note the use of the Subjunctive Present with idiomatic optative sense; also remark "Pukhtedal" which is one of the three transitive verbs in "Edal."
Vide Trumpp, § 117.

242. Lit: Adam's race were they?

243. Lit: fairies.

244. For this form of 3rd masculine plural, Imperfect Indicative Intransitive, vide Trumpp, § 135, p. 200.

K. A., p. 286.

627. Then Shabrang spoke : " These folks, (throughout) of knowledge crude,
All crazèd are Bahrám in (desert) wilds to seek.
He enamour'd is of Gul-andáma's locks :
The lover ever dwells²⁴⁵ near his mistress' fire side.
Prince Bahrám will (doubtless) be (seated) in that spot
Where breezes scents can waft his dear love's portals from."

K. A., p. 287.

630. Went on Shabrang : " And Gul-andáma's home :
Where may it be ? it unto me let one disclose."
One him accompanied unto her Palace (fair) :
There saw he Prince Bahrám, (O light thou of my eyes!)
with wisdom's (brightness bright.)
Here Prince Bahrám he viewed, in tatters (raggèd) clad :
An ascetic's fire by, no (outward) mark (of rank) had he.
His (once-bright) rosy face, ghastly was with ashes (grey) :
His (comely) form throughout with ashes foul besmear'd.
His feature's (whilom) glow was of such changèd hue,
That Shabrang distressed stood, my friend (attentive hear !)
635. At length did Shabrang speak : " This another is, not he our
Prince :
Or else right wan is²⁴⁶ now Bahrám's (once) comely mien !"
With cautious steps he next approached him to view :²⁴⁷
Then to his heart's content he scann'd him o'er (and yet again).
Beyond a doubt learnt he that this his (good) Prince was :²⁴⁸
Then, undiscovered, from him his steps retraced.
Unto the King did he of Bahrám good tidings bring :
" In this (self-same) city is Bahrám of gentle birth !"
The King of drums a joyous roll did cause to beat :
When he these tidings gain'd, O thou my heart's delight !
640. A Royal robe and steed did he with haste prepare :
And to the Wazír said : " March forth, my trusty friend."
His whole armèd host to the Palace Shabrang led :
(Anon) was Gul-andáma of noise and stir aware.
Quoth she : " What ill betides ? an army hither's come
Acquaint me with the cause, with speed beyond compare."²⁴⁹

245. Note the force of the Subjunctive Perfect, and vide Trumpp, § 149.

246. Lit : must be.

247. A most curious use of the oratio directa.

248. Lit : is.

249. Vide inflection of adverb, Trumpp, § 173.

K. A., p. 287.

643. One said : " Here at thy gate a certain Fakír lay :
He ascertained²⁵⁰ is to be the Prince Bahrám."

To her Gul-andáma cries : " O Daolata-í fair slave !
I said to thee ere now, this is some Prince high bred."

K. A., p. 288.

645. Shabrang the Prince's face from ashes pure did make :
A hundred times he pardon craved, again and yet again.
Next he his person laved from foot e'en unto head :
The returning lustre of his beauty did the orb of day out-vie.
Gul-andáma (pensive) stood, upon the sight she gazed :
Whilst the lurid flames of love burst from her (rent) bosom forth.
With (frequent) weeping Gul-andáma had her (bright) eyes
inflan'd.
(Aye,) love for Prince Bahrám had turned her brain²⁵¹ quite
crazed.
Upon her couch she (prostrate) lay as one bereft of life.
In this, dear friend,²⁵² observe how passion's workings work.
650. 'Fore (mighty) Faghfúr's throne²⁵³ did Bahrám (next) appear :
Within the parterre stood settees²⁵⁴ of varied hues.
Till dawn did Joy, and Love (aye) ! and Laughter reign :
In such fashion sped (for them) that night, FAIAZ !

XXV.

'T was dawn and " God is great"²⁵⁵ the (pious) Mulla cried :
Then to the Wazír the King as follows spake :

" I'll forthwith sally now (myself) Bahrám to view :
A visit to Bahrám God 'th made for me the 'Id.

Wazír ! straightway my steed and body-guard prepare."
Thereon is whole host did he marshal (straight).

655. In short, he sallied forth unto Bahrám's home :
Whilst to Bahrám he sent a courier 'fore his face.
To say " The king (e'en now) is coming thee to greet "
Right boldly did he cause Bahrám the King to meet.

250. The final " h " is inserted for purpose of metre.

251. Lit : had made her crazed in intellect.

252. Lit : brother.

253. Lit : place.

254. The final " a " is simply here added for metre. " Bistar " is a purely Hindi word masculine gender, for which an irregular Poetic Pakkhto plural has here been formed, " bistar-a."

255. These are the concluding words of the " Azán," or call to prayer.

K. A., p. 288.

657. When the King and Prince each other did confront :
 'T was as 't were the sun and moon ; the scene²⁵⁶ they radiant
 made.

The one did of the other's welfare queries pressing make :
 With frequent glances they their inmost bosoms cool'd.

K. A., p. 289.

Then spake the King : " Tell me of (Royal) Bahzád's fate :
 How thou didst his force (thus) unto dust reduce ?

660. Wast thou alone ? or was with thee an armèd host ?
 When thou didst the head of Bahzád, Balghári, cleave ?
 Thy following who ? of Adam born, or fairy sprites ?
 When thou did'st overthrow (proud) Bahzád's (campèd) host."
 The Prince to him replied : " Of other race²⁵⁷ my force :
 Who unknown are best, since else they'd grievous damage
 cause.

At them your folk of Chín would (straightway) quake for fear
 Nor stedfast be, but shriek, each man (for very dread)."

Then spake the King : " Whate'er betide (thy force) reveal :
 In due form and pomp to me thy host²⁵⁸ disclose."

665. Bahrám Shamás' lock within the flame consumed :
 Thereon to him Shamás apart his form reveal'd.
 The Prince thus spake : " Shamás ! lend unto me thy ear :
 My true friend²⁵⁹ (art) thou if thou thy following bring.
 Shamás (strait way) went forth his force to seek, FAIAZ !
 Right speedily did he his following collect.

XXVI.

After one moment's pause Saifúr's (fairy) host appeared :
 Whilst the folk of Chín to view them sallied forth.

Borne on the (mid-day) breeze were the cannon's roar and
 smoke :

The whole globe thereat became one (universal) din.

670. Gunpowder alone they flash'd, no missiles were there (there) :
 The surface of the earth 'neath folk a cradle rocked.

The whole Realm of Chín did it throughout confuse :
 The sire with his son, and son with sire, in dispute.

They in one instant brought on them the Crack of Doom :
 Each one repented of at the sight (he had erewhile craved).

256 Lit : garden.

257 " Kism." Note nominative in apposition, and vide Trumpp, § 181 (1).

258 Lit : them.

259 Lit : brother.

K. A., p. 290.

673. Then Faghfúr spake: "Fore God thy (thundering) hosts appease;
The sun is won as 'twere a lance length my people o'er."²⁶⁰
To him replied Bahrám: "I said 'twere best they were not seen:
E'en now thy subjects have commenc'd to wail and weep."
675. Next to Shamás he cried: ("I pray thee) be at peace."
And Shamás to his crew likewise made shout (to cease).
Thereon Saifúr's (fairy) host, lines array'd, were still.
Thus Bahrám's might (still more) was blazon'd forth, FAIAZ!

XXVII.

- O Folk! the Prince Bahrám was sore wrack'd with this (fond)
hope:
"May God yet with Gul-andáma make me breathe one air?"
Men and sprites, a host, were encamp'd at his side:
God too his constant friend, so far'd well his every deed.
Throughout the armèd host on every side melodious strains:
For Bahrám's host,²⁶¹ (my friends), all camp'd was at ease.
- 680 At length (the Chief) Shabrang with his Wazír²⁶² counsel took:
"How long shall we here sit, in pleasure and at ease?
Better 't were that we to Chín's King prayer prefer:
"Us now release from doubt of Bahrám's marriage feast."
The Wazír, hand on breast,²⁶³ before the monarch stood:
Quoth he: "Respected Sire! Lord thou of every grace!
Right well known to thee 's the wish of Bahrám's (heart):
How it can I relate? or add, or e'en retrench?
With right good love do we wedded friendship²⁶⁴ with thee
crave:
May the King therefore our hearts' desire concede!"²⁶⁵
685. Thus do we with thee alliance (friendly) crave:
Do thou to us accord reply without delay."
The monarch thereon spake: "(Sage) Wazír! my friend:²⁶⁶
Right dear to me (I trow) 's Bahrám o'er other folk.

260 One of the signs of the Moslem's day of judgment is the sun's being only a mile, or, as others say, a bodkin's length, above the heads of the wicked people awaiting sentence. Sale's Korán, Preliminary Discourse, p. 62.

261 Note that "lakkhkar" inflects in the plural both as a masculine and a feminine noun. Vide Trumpp's Grammar, § 51 (p. 70).

262 i.e. The Wazír of Kishwar, Sultán of Rúm.

263 Lit: on navel. The most respectful attitude in Oriental Courts.

264 Lit: relationship by marriage.

265 "Ka," 3rd person singular, present subjunctive of "kawal."

266 Lit: brother.

K. A., p. 291.

687. Full twenty times I please that he my daughter wed :²⁶⁷
 For thus 'Arab²⁶⁸ should I, and e'en 'Ajam²⁶⁹ outvie.
 Gul-andáma wayward is, her own fancy (ever) seeks :
 (To command) no power mine, nor can answer I from mouth emit.
 My daughter, O Wazír ! heeds not what I say (in this) :
 Of her enquiry make, my consent I 've gi'en."
690. Thereon Shabrang spake : "If my counsel please the King :
 Let me by some one's mouth of the Princess query ²⁷⁰ make."
 Faghfúr replied : "Shabrang ! right well hast thou said."
 Shabrang thereon made the matter's²⁷¹ basis sure.
 To the Prince next Shabrang spake : (Worthy Prince) Bahrám !
 To Gul-andáma send some one, most noble thou !
 From her now should we interrogation make ;
 Since her will, o'er-rideth²⁷² that of all beside
 With thee is King Faghfúr without measure well content :
 But saith, 'The sweet-lipped one must e'en follow her own
 bent."
695. To him Bahrám replied : "Sarásiá will I send :
 And with her Rúh-Afzá, the Fairy Queen, likewise."²⁷³
 Wise folk (ever) act on counsel ta'en, FAIAZ !
 Therefore their every deed is free from twist and turn.

XXVIII.

- Then spake Bahrám : "Sarásiá ! sister (I pray thee) speed :
 Gul-andáma tell²⁷⁴ of my (true) name²⁷⁵ (and state).
 Tell her : 'Consum'd with flame of (ardent) love for thee :
 Hath Prince Bahrám pursued from Rúm his (distant) course.
 Before thy door awhile a Fakír, Malang lay :
 To meet thee restless he, too long, (I trow) denied.
700. Me (even now) Bahrám hath to thee hitherto sent :
 Gul-andáma say with whom art thou content.

267 Lit : be my son-in-law.

268 Arabia.

269 Persia.

270 Subjunctive Present.

271 Lit : arrangement.

272 Lit : precedeth.

273 "Sama."

274 An example of Trumpp's rule that with causal derivatives the component substantive does not always inflect. Vide Trumpp's Grammar, § 129.

275 An example that nouns of this class do not always inflect in the formative. Here "núm" is not inflected, but adds euphonic "a" for the ablative. Vide Trumpp's § 60 (a).

K. A., p. 292.

- O Princess fair ! accept the (constant) Prince Bahrám :
 701. The coils of thy (dark) locks are round his heart entwined.
 Cast thou a glance, (but one), at Bahrám's scorched breast :
 Away from thee, is he, with (Passion's) flames distraught.
 (Her) answer quick do thou, Sarásiá sister ! bring :
 Right wise (I know) art thou, (for me) her inmost secrets
 probe."²⁷⁶

Sarásiá, Rúh-Afzá, and all the female throng²⁷⁷
 Forth sallied thence to where the Royal Maiden dwelt.²⁷⁸

705. Gul-andáma's Palace (at length) they enter in :
 They with smiling faces went, not one with grief oppress'd.
 Gul-andáma was afore-time well acquaint :
 That from her lover's dwelling would Sarásiá come.
 Musk and ambergris she 'midst her halls ignited had :
 Their sweet-scented scents each nook and corner²⁷⁹ fill'd.
 On every side did groups in varied converse sit :²⁸⁰
 The reception of Sarásiá was most profusely grand.
 Gul-andáma with Sarásiá consorted sat :
 Whilst slave girls (passing fair), 'fore them submissive stood.
 710 Their mutual converse o'er, (anon) with scant delay,
 To them came viands rich and rare of which all partook²⁸¹
 When they had feasting done (attentive) list FAIAZ :
 Sweet converse they took up, in no wise sad were they.

XXIX.

One moment (more) did they in sportive jestings pass :
 And next amidst their mirth, they thus (grave) parley cast.
 Sarásiá spake : "Gul-andáma ! Bahrám's bosom burns :
 Upon his mantle's (front) his (bitter) tears down flow."²⁸²
 Night and day away from thee, sighs for thee have him o'er-
 whelmed :
 Since (first) thy tresses (dark) were o'er thy fair face unloos'd.

K. A., p. 293.

715. Thy portrait once he view'd, of thee enamour'd was :
 Of Bahrám's heart, hast thou the very heart strings²⁸³ cut.

276 The final "a" of "m'alám" is added for purposes of scansion.

277 Lit : handmaids.

278 Lit : to her country.

279 Lit : went in every direction.

280 Lit : there was conversation of varied sorts.

281 Lit : which were in common.

282 Lit : were flowing down.

283 Lit : fibres.

K. A., p. 293.

716. Thus speaks Bahrám : ' To me, lend thou (fair dame) thy ear.
Of thee he seeks reply, O thou fair rose²⁸⁴ of Chín."

To her Gul-andáma said : " Do thou my father wed²⁸⁵
For Bahrám's addresses I throughout accept."

When Gul-andáma had to them her pleasure shown :
Sarásiá and her maids together took their leave.

This reply did they unto Bahrám disclose :
Whilst the Fairy Troupe 'fore him erect did stand.

720. To Saifúr spake Bahrám : " My (trusty) brother (dear) !
In this hath Gul-andáma a grievous (task)²⁸⁶ impos'd."

To him Saifúr replied : " Bahrám, O brother mine !
My sister Sarásiá have I to thee made o'er.

The ord'ring thine, not mine,²⁸⁷ thy (obedient) slave am I :
Whate'er (in his) thou say'st to all I give consent."²⁸⁸

Sarásiá's hands on Faghfúr they bestow'd :²⁸⁹
At the marriage feast, the (festive) drums they beat.

Thereon Rúh-Afzá along with Saifúr wed :
Whilst the fairy crew at the revel danced."²⁹⁰

725. Then anon they bound Bahrám's marriage-tie :
Robes of varied hue, gold bedeck'd did they prepare.

Gul-andáma they within the Palace took :
Whilst the golden Tik glitter'd²⁹¹ on her brow.

Within her (curling) locks²⁹² they wreaths of roses bound :
Aloft above them all (fair) pearls mid'st jewels strung.

When above her ruby lips the Pezwán²⁹³ they caus'd to ride:
The unoffending crowds did she (most ruthless) slay.

When in her robes and jewels they had her complete equipp'd :
Her maiden crew (entranc'd), stood gazing at the sight.

K. A., p. 294.

730. For each one thought : " This 'sooth a black-eyed Húri²⁹⁴ is :
To this earth hath she from Jinnat²⁹⁵ lighted down."

284. Note the flower is put in the feminine, a very rare occurrence and probably only to be found in poetry. Here to keep up the uniform terminal letter of the couplet " ye."

285. Lit accept.

286. " Chár " or " khabara " understood, Trumpp's Grammar, § 179 (4).

287. Lit : how mine ?

288. Another illustration in the plural : vide note 286.

289. Lit : they bestowed in marriage.

290. Lit : played, sported, frisked.

291. Lit : threw out flames. For " Tik " see couplet 405.

292. Lit : the plaited hair on the forehead.

293. Or nose jewel.

294. Arabic " Húr " or in full " Hur-ul-'ayún," the black-eyed nymphs of Paradise, the enjoyment of whose company will be the principal felicity of the faithful there (Sale's Korán.)

295. Or the garden, i.e., of Paradise.

K. A., p. 294.

731. Forty days did they in marriage feasting spend, O friends !
As well they salvoes fired, continuous without end.

Bahrám's nuptials were with Gul-andáma o'er :
Then the crowds dispers'd, retiring to their homes.

Within Bahrám's Palace made they her enter in :
Whilst to God most good made they frequent praises ring.²⁹⁶

Next did they resolve to start for Rúm, FAIAZ !
Therefore were Bahrám's troops all drawn up in meet array.

XXX

735. Gul-andáma mounted was, her cavalcade themselves equipp'd :
Whilst the crowds and armèd hosts and fairies sped them
home.²⁹⁷

Faghfúr with his daughter num'rous pearls and jewels sent :
Whilst forty thousand maidens follow'd in her train.

From Faghfúr did she with bitter weepings²⁹⁸ part :
'Midst Gul-andáma's tears (the cavalcade) set forth.

Prince Bahrám (anon) of Saifúr took his leave :
With bitter tears did each his (dear lov'd) friend embrace.

When Bahrám to Rúm his (royal) entrance made :
Shabrang he address'd ; thus unto him he spake :—

440. "Haste onward thou (good friend) acquaint the King I come :"
Shabrang thereon of him ahead spur'd on with speed.

To Kishwar did he the glad news of the marriage break :
Before the King thereon the world a garden bloom'd.

Shabrang went on : "I thee congratulate, O King !
List ! henceforth happy smiling live : now is thy fortune good²⁹⁹

In Empire and in pomp hast thou right firm become :
Since the blooming cheek of Bahrám's to thee reveal'd.

K. A., p. 295.

Now doubtless should'st thou from thy heart (dull) care
dispel :

For whosoever wish'd thee ill is now (I trow) o'ercome.

296 Lit : they performed.

297 There are frequent violations of concord in the 2nd line of each couplet of this canto to retain "a" as the terminal letter.

298 Expressed by repetition of the substantive.

299 Lit : thy time has arrived.

K. A., p. 295.

745. To greet the (returning) Prince the whole populace came forth;
The King cried oft; Thank God! Fate hath propitious turn'd.[']
When he Bahrám approach'd, he could not fain but weep:
Quoth he: "Thank God! to me a sight of thee 'th been shown.
Hast thou in safety come, my son, a traveller (long)?
At thy return, my heart, long sick again's revived."
Sire and son with tears (of joy) together came:
Together did they both with breast and bosom meet.
Bahrám's eyes he kiss'd one after the other in turn:
Thou would'st have thought that on the King, Spring once
again had bloomed.
750. Bahrám's nuptial feast did he once more repeat:
Whilst forty days and nights in Rúm did cannon r³⁰⁰ oar.
Next the royal crown on Bahrám he bestow'd:
(Himself) in our good God's worship led a (hermit's) life apart.
With such effect (I ken) did Bahrám justice do,
That the poor mán's (heart) rejoic'd, the (unjustly) wealthy
were debas'd³⁰¹
When³⁰² his dominions he by his justice had enrich'd:
His domain (throughout) bloom'd like a garden fair.
Gul-andáma and her Prince together in one Palace dwelt:
Their love both day and night 'yond bounds(I ween) increased.
755. Throughout that land their fame was spread on every side,
At last the signs of death upon them were display'd.
O God! do thou on them most gracious mercy take,
Whosoe'er have gone before, may they thy pureness see!
757. The desire of Bahrám's heart (at last) was gain'd, FALAZ!
(Since) the gazer he became on Gul-andáma's face.

300 Lit: there was a roar of artillery.

301 Lit: became poor.

302 I have rearranged couplets 753, 754, 755, 756. In the original my couplets 753,
754 occupy the numbers 755, 756:

SELECTIONS
FROM
THE DIWAN OF
'ABD-UR-RAHMAN, MAHMAND
OF
BAHADUR KILAI,
IN THE
DISTRICT OF PESHAWAR.

“Those to whom God hath himself reveal'd !
How require they Rahmán's didactic strains ?”

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SELECTIONS FROM THE DIWAN* OF 'ABD-UR-RAHMAN.

[Mulla 'Abd-ur-Rahmán, Mahmand, was a native of Bahádur Kilai, in the Pesháwar District. He flourished circiter A.D. 1710. For further particulars the reader is referred to Raverty's Selections from Afghán poets, page 1, and Revd. T. P. Hughes' Preface to the Kalid-i-Afgháni.]

ODE I.

ON THE ATTRIBUTES OF THE DEITY.

K. A., p. 299.

Behold so Omnipotent (and Almighty) is my God.
That Lord of all power (and all might) is my God.

Should one recount all the (most revered) saints :
More revered (and more glorious) than them all's my God.

Nor is He dependent on any one for aught :
Nor to any one (for aught) indebted is my God.

From nonentity, hath he the form of Being made :
So mighty¹ a Creator and Preserver² is my God.

5. As well the Creator He of all creation is :
As well the Hearer he of all spoken words,³ my God.

Of those (sweet-scented) scents which do neither equal
Nor (e'en) counterpart, possess, the Scent-Bestower⁴ is my God.

Every fabric of this world, or of that to come,
Of all, the architect (and builder) is my God.

* A Diwán is a complete series of odes, sonnets, or other poems by one Author. The couplets of each ode terminate throughout with the same letter of the alphabet, each ode, or series of odes, adopting a different terminal letter in regular order, e.g., the first ode, or series of odes, terminating in "alif," the second in "be," the third in "te," and so on.

1. Lit : of such a description.

2. "Parwardigár" implies both the ideas of Omnipotence and Preservation.

3. Lit : of every speech.

4. Lit : perfume-maker.

8. He the reader is of the pages yet unpenn'd :
 With every secret thing conversant is my God.
 Be they visible, invisible, or inchoate :
 Cognizant of all things is my God.
10. Be they non-existent, undivulged, or in embryo :
 Familiar with them all (and acquainted) is my God.
 No colleague (or associate) hath He is in realm :⁵
 Without colleague (or associate) Sole Monarch is my God.
 Not that his Unity is with impuissance (link'd) :
 In His individual self all-sufficient is my God.
 No need (I trow) have of other's friendship they
 Whose friend (and sustainer) is my (all-sufficient) God.
 What need is there that I Him should elsewhere seek ?
 In my own house me o'ershadowing⁶ is my God.
15. No change or mutation doth He possess, RAHMAN !
 For ever and for aye unchanged is my God.
-

ODE II.

ON AMBITION.

K. A., p. 300.

Although thou mayest swallow¹ sweets at eventide :
 Still in the morning dost thou crave a savoury mess² from God.
 In no case (I ween) wilt thou be satiate and at rest.
 Excessive greed, insatiable ambition have made thee infatuate,
 Thy whole life in th' estimate of³ thy friends and kin,
 Hath this greed alone made thee infamous and ill-fam'd.
 If thou hast no regard for thine own ill-fame :
 How wilt thou heed (the advice) of any in this world ?⁴
 (Tell me), cravest thou from heaven disquietude or relief :
 When thou hold'st forth thy hand to any for thy lusts ?

5. This line in other editions runs : " Sharík na larí : pakhpulah bádsháhí ká."
 6. Lit : embracing.

1. Lit : pass down thy throat.

2. Lit : broth.

3. " Tar-pori." Vide Trumpp's Grammar, § 147 (7), page 290.

4. Lit : how wilt thou then besides take heed of any one ?

6. Ambition hath hurl'd folk innumerable into the pit :
 (Therefore) may God one's guide ne'er blind (ambition) make !
 How can a brute beast e'er 'tween right or wrong discern ?
 To him (tell me) what differeth the befitting from the unfit ?
 Though brute-beasts possess (both) ears and eyes, what then ?
 They are in effect as though (they were both) blind and deaf.
9. I, RAHMAN, desire from such Science to keep aloof.
 As may exceed (the tenets of) my Faith and Creed.

ODE III.

ON THE PASSAGE OF TIME, AND EXHORTATION TO IMPROVE THE PRESENT.

K. A., p. 301.

No return is there for thee unto this world :
 Now is thy time if thou would'st act or false or true.

Every action for which the time hath past, a Griffin¹ is :
 The Griffin hath not entrapp'd (been) in any's snare.

The stream that's pass'd the sluice cannot (again) flow back :
 Nor can again return the (mis-spent) time (that's) sped.

Time sped is like the corpse within the (silent) tomb :
 No one by lamentation hath revived the dead.

5. If thou an object hast in view, make haste for time is short :
 Be not thou misled by the (seeming) duration of this life.

Each mark which in thy heart thou thinkest thou must hit :
 It through over-confidence wilt thou doubtless miss.

Time with (false) hope on hope² hath driv'n many to despair :
 So set not thou at naught the (many) fraud of Time.

When thy mouth shall by the stroke of death be hush'd :³
 Then with shatter'd mouth how wilt thou praise thy (God) ?

1. An imaginary animal said by the ancients of European history to have been generated between the lion and the eagle. Oriental naturalists describe it as a creature "known as to name, unknown as to body." The words "Simurgh" and "'Anká" are indiscriminately applied to it or to any bird of mighty wing, such as the eagle, etc.

2. Lit : with various hopes.

3. Lit : Shattered.

9. The wailing women when they funerals dirges sing
The address, could'st thou their dirges comprehend.
10. No child art thou, that thee perforce should one instruct :
Both learnèd art thou, mature in years, and wise.
Consider well the deeds of the good and bad :
Whether in this day profit lieth or in that.
With head bow'y on⁴ thy mantle⁵ but with eyes awake
Walk, not too much with head in air, gazing aloft.
Livenot, live not (I pray) with head (high) soaring in the clouds :
Thou art by birth, (reflect), the offspring of this earth.
In lieu of "What hast thou done?"⁶ this will not at the last
of thee be ask'd :
"Art thou the son or grandson of such and such an one?"
15. Thyself do virtuous deeds, plume not thou thyself
On the virtuous deeds or thy mother or thy sire.
The bride who is not in her own person fair :
What heedeth one the beauty of her mother or grandam ?
O friend ! unto myself do I this counsel give :
Be not thou aggriev'd though thy name I employ.
Thy name and others' I employ, but to myself I speak :
No concern or business with other folk have I.
Had I had place for all these griefs within my breast :
Why need I e'er have made this (most sad) lament ?
20. Since the pangs and throes of death are⁷ (e'en now) within thy
heart :
O RAHMAN ! wherefore ere now gav'st thou not up the ghost ?

⁴ Lit : place thy head within.

⁵ The mantles or patched garments which are worn by Sûfî teachers. They have always been in the East objects of religious veneration. The legacy of the mantle is, in fact, the mode by which these holy men transfer their empire over the minds of their disciples to their successors. (Malcolme's Persia, Vol. I, page 497).

"The mantle of Elijah," which his successor Elisha took up at his translation, and with which he divided the waters of the Jordan, will occur to the English reader (II Kings, II.) Indeed the whole appearance and garb of this Prophet, as well as his wild life away from the haunts of men, denote a strong resemblance to the Sûfî ascetic. "He had long wild hair, a sheep-skin and leathern girdle round his loins, a coarse mantle of hair-cloth which fell from and hung in its dark folds around his massy shoulder." (Milman's Jews). The Persian Sûfis are said to trace themselves back to this Prophet. (Smith's Dictionary of the Bible: Elijah.)

⁶ Lit : in lieu of deeds.

⁷ The Pakkhto text here has "wî," the subjunctive (and modified) present for the indicative (and absolute) present "dî" (Vide Gulshan-i Roh,—'Abd-ur-Rahmân,—page 5, and other editions). "Wî" means "may be," which I do not think would here convey the poet's meaning,

ODE IV.

A LOVE ODE.

K. A., p. 302.

If in this world a friend one desire, he is a friend
 He who of the world's the pride is (methinks) the (truest) friend,
 Have the thoughts of my love's¹ tresses thus themselves entwin'd
 around my heart:

Or is it but the snake coil'd (as wont) its treasure round.²

God did by love (at first) create this (nether) world:
 It (doubtless) the begetter of all creation is.

No virtue in the world more estimable than love:
 Of all (worldly) virtues the most estimable is it.

5. Ne'er again (I trow) would the nightingale have sung the rose,³
 Had she known it was no rose but a (prickly) thorn (alone).

To return a second time to this world is not (man's fate):
 No second time! (alas) no second time! the time is now.

If one Man's life compute, let him a bubble's life observe:
 How long it is, for such (I trow)'s the span of life (on earth).

8. Reflect⁴ on Majnún's⁵ form, then on RAHMAN gaze!
 In (constant) love for thee his grief is like to his.

¹ Lit: her.

² The oriental tradition is that snakes frequent spots where treasure is hid, and thus render approach to, and discovery of, it difficult. The idea is equivalent to the English one of there being no rose without a thorn. The Roman "genius loci" also appeared in the form of a snake: Nullus enim locus sine genio est, qui per anguem plerumque ostenditur. (Servius ad CEn. V. 95, quoted in Tylor's Primitive Culture, Vol. II, page 218).

³ The attachment of the nightingale to the rose is a well-known Persian fable.
The rose o'er crag and vale

Sultana of the Nightingale

The maid for whom his melody

His thousand songs are heard on high.

His Queen, the garden-queen, his rose. (Byron's *Glaour*).

The Persians call the nightingale the "Balbul-i-hazár dástán." To this reference is made in the 4th line of the above quotation.

⁴ Lit: impress on thy mind.

⁵ The name of a celebrated Eastern lover, whose amours with Lailá have been sung by Nizámi, Amír Khasrú, Jámí, and others. Byron calls them "the Romeo and Juliet of the East." (Notes to the *Bride of Abydos*.)

ODE V.

ON THE INSTABILITY OF THE WORLD.

K. A., p. 303.

No one hath the sincerity of this world sincere found :
 (Still all doat upon this world (prov'd) insincere.

Those who as their own this (fleeting) world regard :
 All vainly boast, this world the possession is of none.

Lo !¹ Fate a potter is, it both makes and breaks :
 Many like to me and thee hath it created and destroy'd.

Each stone and clod, which in this world apparent lie,
 Are naught but skulls, of a monarch this, (and) of a beggar
 that.²

- 5 Let no one spread his snare before this fleeting world³
 One cannot entrap the Eagle or the Griffin.⁴

Whose'er 's engrossed with the fleeting pleasures of the flesh
 (Should remember)⁵ that the wind cannot by chains be bound.

Be it the moon or sun, at the last will both extinguish'd be :
 Altho' the rose bloom long, still it bloometh not for aye,

8. Walk not O RAHMAN ! in opposition to the wise :
 (For) no wise man hath (yet) elected to be enamour'd of this
 world.

ODE VI.

ON THE WORLD AND WEALTH.

K. A., p. 303.

Look not on the worldly wise as wise :
 Unwise (in sooth) are all the wise ones of the world.

Enlightenment is forbidden those (low-groveling) hearts :
 On which rest the dust and mist of this (sordid) world.

Every word and speech of this (nether) world,
 Which worldly men repeat is idle prattle (all).

¹ "Dá."

² Lit : one of a king, another of a beggar.

³ Lit : before the Traveller of the World, i. e., before this World, the Traveller.

⁴ Vide Ode III, Note I.

⁵ An instance of the elliptical construction known as Aposiopesis or Reticence
 Vide Trumpp's Grammar, § 222, p. 362.

4. All those who regulate the affairs of this world :
 All, like little children, playing are with dust.
 They are all but children suckling (at the breast) :¹
 The experienc'd and the sound men of this (imperfect) world.
 Always without discernment and knowledge will they be
 Who with this world's wine inebriated are.
 There is not e'en (methinks) such inebriety in wine :
 As oppresses those intoxicated with this world.²
 For every ailing mortal is there medicine in the world :
 He who is infected by this world, no cure (I ween) hath he.
 For every burnt man in the world a hope of cure is there :³
 Except for him who's set aflame with this world's (consuming)
 sparks.
10. Whate'er one throws into the flame it all (insatiate) consumes :
 Thus will ne'er the (anxious) seeker after wealth be satisfied.
 Those who with it fascinated are, will e'er be plunged in grief :
 Therefore should no one be fascinated with this world.
 They will e'er pine⁴ in darkness, yea, in utter darkest gloom,
 Who are captive ta'en by the infidels of wealth.
 Amongst the Moslem race the truest Moslem he
 Who hath torn off (from him) the girdle⁵ of this world.
 How is (tell me) a chief, a head-man in this world :
 Since his trunk may headless lie whilst his head trunkless departs?⁶
15. Not to be relied on are (the fondest) parents⁷ in this world :
 Since they their children orphans leave and from them depart.
 On whose head may be entwin'd the turban of this world :
 On his head will there be a weighty load of care.
 Nought else (expos'd for sale) is there in this world's mart :
 All disappointment is, whether aught thou buy or sell.
 The sellers and the buyers in this (selfish) world
 Are all of apiece (both cunning) knaves and cheats.⁸

1 Lit: with mouths full of milk. Note the nominative absolute, and vide Trumpp's Grammar, § 131, 3 (b).

2 Lit: as the wine-bibbers of wealth are intoxicated.

3 "Wu-shi" is here less appropriate than "shta dai."

4 Lit: lie.

5 The Brahmanical thread. Also a distinguishing girdle ordered to be worn by Christians, Jews, and fire-worshippers in Musalman countries.

6 i. e., be lost. I have endeavoured to retain in the translation the play on the word "head" in the original.

7 Lit: fathers and mothers.

8 Lit: and cheat (verb).

19. Ne'er will he be captivated with the (seductive-seeming) world
Who is acquainted with th' uncertain temper of the world.

20. He whose attention's fixed on his religion and his faith,
Ne'er from the world will he expectant look for aught.

The young and old in it are (cunning) tricksters all :
What reliance can be plac'd on a trickster in this world ?

Its friends (at inmost heart) all (callous) strangers are :
Where in the regions of this world is there an honest friend ?

Whatsoe'er created is must all together perish :
Draw nigh and mark (my friend) the desolation of the world.

He who feareth pit-falls, (deep) and (shunneth) chasms (dread),
Ne'er will he take his walk along this world's high road.

25. Into whose soever hands it comes from him (in turn) it flees :
In this wise have I view'd the instability of wealth.

One moment will be (genial) spring, the next autumn (with its
joyless time) :

The (transient) spring time of this world no continuance hath
(alas !)

Altho' it to support thou with a thousand bulwark (strive) :

Still no deep foundations hath the (frail) wall of this world.

Tho' thou thyself engird with a fortress of (mundane) steel :
(Yet each) fortress of this world as (naught, but brittle) glass
regard.

As vary⁹ the shades beneath the sun's (e'er-shifting) face :
So nowhere is there continuance in this (fleeting) world.

30. (Therefore) no-wise except any good therefrom, (my friend) !
(Rather) at every turn is there injury from this world.

Without (sharp-cutting) shears do they cut short the life of man :
(Relentless) both night and day within this (cruel) world.

After death (I ween) will th' account be asked from each :
According to th' amount and measure of his (worldly) wealth.

The rosy-fac'd and rosy-cheek'd of this (fair-seeming) world
Will at the last be but a pinch of dust (within the tomb).

In like manner as, and with, the (now-despised) beggar
Will (at the last) arise the Kings and Sovereigns of this world.

9 Lit : turn. It is a very appropriate term for the changing of the direction in which shadows fall as the day advances and declines.

35. Upon the miser's breast will be inbranded (deep)
His every "diram"¹⁰ and his every "dínár"¹¹ of this world.
May both the wealth and wealthy of this (grasping, greedy)
world
Be sacrificed (at last) to the contentment of the content!
The (cruel) tyrants and th' oppressors of this world
Will all be after death to (like) tyranny expos'd.
Until the Day of Judgment some ten some twently reach:¹²
But none hath yet completed his reckonings in this world.¹³
When the time for the shroud and the death-washing on them
comes:
Without a cloke will be the most modest in this world.
40. Upon the funeral bier, will be of all sense of shame devoid
Those (erst most) modest and (most) bashful in this world.
It more than any one would the Prophet have enjoyed:
Had there been any fixedness or stability in wealth.
42. RAHMAN cannot detail e'en one or all its wiles:
So various the machinations of this (intriguing) world.

ODE VII.

ON THE WORLD AND WEALTH.

K. A., p. 306.

- They have realiz'd (true) pleasure in this world
Who contented are in this (nether) world.
Not to be comparèd are the realms of Sulimán¹
For a thousand years, with a half-hour's devotion in this world.²
One breath spent in invoking God is, (I ween) better far
Than the whole universe (mass'd together) in this world.
In this world (in sooth), those folk have plunder realiz'd
Who have devotion practis'd in this (enticing) world.
5. If there be any pleasure it, I trow, in piety and worship lies;
Methinks there can be no greater pleasure in this world.

10 A silver coin worth about two pence sterling.

11 A gold coin, a ducat, worth about 10 shillings.

12 Lit: are.

13 i.e., no one hath yet obtained the amount of wealth to satisfy him.

1 King Solomon.

2 For this construction, vide Trumpp's Grammar, § 187. A "garí" is strictly 24 minutes, as 2½ "garis" equal one hour.

6. If aught labor and toil avail 'tis (I trow) in religion's cause :
No other toil (methinks) availeth in this world.

Except God, all things that are fleeting (and transient) are :
Be it Pleasure, be it Beauty, in this (transitory) world.

Tho' one a Monarch be, at length must he descend into the dust :
What then avail the honors and the homage of this world ?

There can³ no greater fool within the world exist
Than he who looks for Peace in this (distracted) world.

10. Oh thou who dost so oft Peace desire in this world
(Tell me) : hath any one (e'er) found it in this world ?

They buildings erect upon the Reg-i-Rawán,⁴
All they who buildings build in this (fleeting) world.

It no more stable is than the staggs' rings of inebriated sots :
(Such is) man's continuance in this (ever-shifting) world.

Since every living man descends⁵ into the tomb of the (uncon-
scious) dead :

For him this warning should suffice in this (fugacious) world.

Visit (thou) the running stream, there life ('s true image) view :
Many (more) such emblems are there in this (material) world.

15. Yon well-built hostelrys and storeyed-mansions (tall)
Will forsooth at length decay in this (imperfect) world.

Such no-wise, (I ween), are the hungry eyes of Fate
That it any one should leave unscathed in this world.

All who enter it from it again depart (in haste) :
Each mortal's⁶ but a traveller (passing) through the world.

'T will be no time to practise at the last day abstinence :
The (wise) man is he who hath practis'd it in this world.

³ Lit: will.

⁴ "The Reg-i-Rawán," or "Moving Sand," is situated 40 miles north of Kábal towards the Hindú Kush, near the base of the mountains. (Burnes). It is a sheet of pure sand 250 yards in length by 100 yards in breadth, and some 400 feet in height. "In the summer season they say that the sound of drums and kettle-drums may be heard from it." (Bábar). Captain Wood and Sir Alexander Burnes, in the year 1837, put this description of the Moghul Emperor to the test. The latter describes it as "pretty accurate," whilst the former says that in one experiment the sound that was heard "was like that of a distant drum mellowed by softer music," and accounts for it thus : "the inundations in the sand being filled up by the fall of the particles above, the rustle of the dry sand is condensed and reverberated by the circular conformation of the rocks around." (Bábar, Burnes' Kábal, Woods' Journey to the Source of the Oxus). Dr. Bellow, of the Sistán Mission, in March 1872, came across a similar phenomenon at Inám Zálid, near the frontier of Persia and Afghánistán, and north of Sistán. (Bellow's Indus and Tigris, page 284).

⁵ Lit: goeth to.

⁶ Lit: creature.

19. No one may God make a doer of evil in this world :
Since on the resurrection-morn must each rise as he is.⁷
20. Whatsoever (seed) a man soweth in this world
Of that after death (needs) must his harvest be.
Tho' the next world cannot be (distinctly) view'd in this : !
Still of it I can descry some token in this world.
On the Judgment-Day interchange of good deeds cannot be.⁸
Thus far have I foreseen the Last Day in this world.
Unharmèd will they lie in the midst of the (cold) tomb
All who live unspotted in this (corrupting) world.
Good deeds are a present Paradise, Piety must he ensue
Whoe'er would win (the Peace of) Heaven in this world.
25. Probity, Integrity (aye) and Morality
Are both Heaven and Peace (for those dwelling) in this world.
Haughtiness man's life doth in torment plunge :
In nowise is Haughtiness becoming in this world.
(Rather) the hand to the head, or planted on the breast,⁹ to all :
This is forsooth the truest dignity in this world.
If any one desire high distinction (in this world) :
Justice, (I ween), confers¹⁰ high dignity in this world.
No other regret can follow us¹¹ from this (nether) world :
Except of kindness (shown) and love (inspired) in this world.¹²
30. All one's bargainings for the world to come should be transacted
here :
If one desire profitably to traffic with this world.
If the fate of man were not adverse thereto :
From him could in nowise the Truth¹³ be hidden in this world.
Good must associate with good, and bad (must mix) with bad :
If one desire sanctity¹⁴ in this (defiling) world.
(True) sanctity hath God bestow'd (I ween) on them
Who have abandon'd life¹⁵ in this (too seductive) world.
Should the whole Universe with one consent combine :
(Still men) cannot change their destinies in this world.
- 7 Lit: with these qualities.
8 Lit: there will not be good provisions amongst themselves.
9 The hand on the breast is the most respectful mode of salutation. Vide Shah-
zâdah Bahrâm, line 682.
10 Lit: is.
11 Lit: can be taken by us.
12 The purport of this couplet is that to be truly mourned by those one leaves
behind, one must have gained their love by kind actions.
13 "Hakikat," the fourth and last degree of Sûfism, in which perfect and com-
plete unity with the Deity is attained.
14 Lit: the reputation of a "Wali" or holy man,
15 i. e., have elected the life of a recluse.

35. If one can be accounted man surely in this world 'tis he
Whosoever hath no longing for this (wicked) world.
Since the hankering after it the root of all evil is :
How can any man hanker after this world ?¹⁶
37. So hath (the term of) life sped over (me) RAHMAN,
As speeds a (single) moment in this (fleeing) world.

ODE VIII.

ON THE RIGHT AND WRONG USE OF THE WORLD, AND ITS WEALTH.

K. A., p. 309.

'Tis to be desired, (aye) 'tis to be desired (is) this (present)
world :

Since it provision is for the world to come.

(Therefore) contemn not thou this (evanescent) world :

(But) list and ponder o'er this precept (which I sing).

Within the (busy) mart of this (present) world

Bargain can be made for the world to come.

There is (doubtless) much philosophy in wealth :

And it philosophers (most wisely) comprehend.

5. If thou offer it for thyself,¹ a sacrifice :
From thee it will avert much (impending) ill.

(Again) if thou bestow it on thy (most bitter) foe :

(I trow) it will convert thy foe into a friend.

If thou consign it to the (all-devouring) flame :

(Forthwith) will it emit of aloes the perfume.

If thou pour'st it forth on (barren) desert-tracts :

The desert-tracts it makes to bloom a garden fair.²

If thou it an offering make to a devout and (holy) man :

Happy he departs, beaming with (grateful) smiles.

10. As long as he lives on in this (lower) world,
Thee will he remember in his (daily) prayers.

Thee will he extol as (generous) Hátim's³ peer,

And bestow on thee the name of Bountiful.

¹⁶ Or, after wealth ?

¹ Lit : thy head.

² Lit : makes the desert beautiful.

³ Hátim, a man celebrated amongst the Arabs for his liberality.

12. Each open-handed man is a friend of God (esteem'd)
 Though he vicious otherwise be⁴ : (our Holy Prophet writes).
 (In like manner) is each miser God's enemy (and foe):
 Though he otherwise be devout⁵ ; (thus the Prophet further writes).
 This world is (as 't were) a field sown (beforehand) for the next:
 This doctrine (be confident) is not to be gainsaid.⁶
15. There are many ardent seekers after wealth :
 If it they may perchance from any one obtain :
 But 'mongst them, (methinks), is he rightly deem'd a man
 Who (both) liberal is and also abstinent.
 There exists in wealth no inherent ill :
 If by thee it be not put to evil use.
 The world's a mighty stream, (uncheck'd) it floweth on
 Bright and sparkling as a (well burnish'd) mirror ('s face).
 Therein can one's visage be truthfully descried :
 Be one ill-favour'd or attractive (to the view).
20. Therein as well (conceal'd) is risk for (mortal's) life :
 Therein as well (conceal'd) are priceless pearls (and rare).
 (On this hand) to the sincere it his candour doth reflect :
 (On th' other) to the tyrant it his tyranny doth reflect.
 On the one hand (again) it scattereth ill abroad :
 (Lo) ! on the other hand it a salve therefor bestows.
 Here it giveth forth the taste of poison (dire) :
 Here again it giveth forth the taste of (luscious) sweets.
 Every deed throughout (for its value) rests
 On th' intention of the doer⁸ (be he who he may) !
25. Devotees should hence (unceasing ever) be,
 Gazers on the scene their own souls present.⁷
 Howsoe'er thou act'st thus wilt thou experience find.⁸
 (Since) this (nether) world, of retribution's the abode.
 As thou livest (here) so at the Resurrection wilt thou rise :
 Be thou (here) unenlightened, or discerning (all).

4 Arabic.

5 Lit : is true.

6 Lit : man.

7 The connecting idea between this and the preceding couplet is that Sûfi devotees should ever gauge the merits of their deeds by the intent with which they are performed.

8 I prefer to translate this and the succeeding couplet in the 2nd persons singular, to keep it uniform with couplet 28. The so doing in nowise interferes with the Pakkhto metre. Substitute in couplet 26 "kre" for "ka," and "múme" for "múmi;" in couplet 27 "yo" for "dai," "pátso" for "pátsi," "ye" for "wi."

28. If thou discerning art, (betimes) distinguish thou
Between what is good and what evil is.
Ever do thou keep the commandments in thy view :
After them strive thou with chastity (most chaste).
30. Whatsoever deed (in the Shari'at) is not debarr'd
Is not a worldly deed, but by our Faith allow'd.
Therefore should (every) one be (continuously) devout
With the loins (of his mind) unto devotion girt.
One should keep one's self apart from what unlawful is :
And ever be intent on the five elements of our Faith.⁹
(At all times) should one (the Moslem) creed confess :
Both outwardly and (also) in one's (inmost) heart.
For the (gay) pursuits of this (seductive) world :
One the enjoined prayers never should neglect.
35. Both should one fast in the month Ramzán :
And distribute e'er the prescribed alms.
If one have the means pilgrimage to perform :
This, one should also do in addition to the above.
These are the five foundations of (the Moslem) faith :
Which I've set forth above, (in order) meet and due.
They whose (worldly) converse is in this fashion (fram'd)
Verily are they true Súfí Saints¹⁰ (confess'd).
Although they may possess much worldly pelf (and wealth) :
They should not thereon lay any count (at all).
40. Wealth is a (grievous) stumbling-block¹¹ to those
Who live a (grov'ling) life of habitual sin.¹²
Either do they it by (grasping) force amass
Or by (unlawful) trade in forbidden wine.
Either they it squander on (unhallow'd) drink
Or it they dissipate on their (fleshly) lusts.
Either it t' acquire innocent blood they shed
Or (it to amass) another's wealth devour.
They consider it binding on themselves
To abase themselves before (this world's) kings and chiefs.

9 These are given in the succeeding lines as—(1) confession of his creed; (2), prayer; (3), fasting; (4), alms; (5), pilgrimage to Mecca.

10 "Awlíd" plural of "Wali." Vide Ode VII, Note 14.

11 Lit: evil for.

12 Lit: whose trade is sin.

45. They by reason of (corrupt) respect of persons
Justice malversate, make the worse the better cause.
No fear (nor dread) have they of (the Immortal) God :
No shame, no self-respect (before their mortal fellow-men).
(Merely) to satisfy a single (fleshy) lust
A thousand (happy) hearths¹³ (unconcern'd) they desolate.
Ever because of their oppressive deeds
Doth the whole community repine.
(Meanwhile) no ear, no heed lend they ever to
The wailings (and the groanings) of the oppress'd (in heart).
Like Far'áún¹⁴ will they until the last live on
Unconcern'd and swallow'd up with (unreflecting) pride.
Their face will (ever) be towards the idol-temple (fix'd) :
Their back (be ever) turned upon the mosque (of prayer).
They (e'er) associate with the vicious crew :
Ever they live apart from (good and) virtuous folk.
Nowise will their be in their hearts (of stone)
Benevolence or pity (for their fellow-men).
46. O God ! (to thee I pray) ne'er do thou inflict
Upon me, RAHMAN, such (dire) ills as these !

ODE IX.

A SUFISTIC ODE.

K. A., p. 312.

When I cast a glance at Destiny and Fate
My searchings and my strivings (to me) appear as nought.
Unless God himself a man's physician be :
Methinks there is no other physician in the world.
Full well are known to me my rival's treach'rous wiles :¹
God grant that no one's mistress may e'er his foe become !
If one's mistress turn one's foe, (methinks) it is as though
A man should friendless be in his native land.²

¹³ Lit : houses.

¹⁴ King Pharaoh of Egypt. His presumptuous pride is fully detailed in the 43rd Súra of the Korán, as well as in our Bible.

¹ Lit : profit and loss.

² The Sufistic reference in this and the preceding couplet is to the temptations of the flesh (the rivals), and the natural hostility of man to God, (his best friend).

K. A., p. 312.

5. If a man be friendless in his native land it matters not, I ween :
 If 'twixt him and his home a mile or acre intervene.³
 In love naught have I acquir'd save disquietude :
 All that ('gainst love) my tutor saith, wisely sayeth he.
 His opponent e'en at times a man's friend becomes :
 But the lov'd one of my heart⁴ ne'er unbends to me, ⁵ RAHMAN.

ODE X.

THE RELIGIOUS HYPOCRITE.

K. A., p. 313.

- If I could with my mistress an interview obtain :
 From her doorway I'd not rise whilst I had life (and breath).
 Henceforth may God decree my (fixed) dwelling (here),
 Within this threshold (lov'd) : be life or death (my fate !)
 Becoming 'tis that I should prostrate myself before my love :
 Since she the Kibla¹ of my (heart's) aspirations is.
 Had I confections,² candied sweets or luscious dainties :
 Them all would I devote to my love's ruby lips.
 5. It is the radiant countenance³ of my love which is beheld
 Like the sun-light in the (sombre) cloisters of Somnât.⁴
 There are many who on the fair more fondly doat than I :
 Altho' they only of revelations and miracles converse.
 Avaunt (then) of these hypocrites the (feignèd) piety !
 Which they practise (alone) 'cause 'tis the fashion and in vogue.
 By day (with fervour) they others admonish and exhort :
 At night themselves frequent to inns of (wine-imbibing) sots.⁵

3 The least hostility to God is as culpable as the most obstinate.

4 Lit: my mistress (*i. e.*, God).

5 Lit: never showeth his favour to me.

1 Kibla, the direction of Mecca, towards which Moslems turn in prayer, as ordered in the 2nd Súra of the Korán, and as the Jews did towards Jerusalem, as directed in 1 Kings VIII, v 44—48. Vide also Daniel VI, v 10. It is worthy of remark that Jerusalem was also for six months the Kibla of the Moslems, but was then abandoned by order of the Prophet. (Sale's Korán, Súra II, p. 17, Note).

2 Lit: molasses.

3 Lit: radiancy.

4 A Hindú temple of great sanctity situated near the southern extremity of the Peninsula of Guzerát. It was plundered by Mahmúd Ghaznawí A.D. 1024. The external light was entirely excluded from it.

5. The word also means Magians, infidels, pagans, whom all Moslems hold in especial abhorrence as wine-drinkers and idol-worshippers.

Religion is their snare, set in the pathway of the world :
With it do they entrap the brutish among the crowd.

10. Towards them are their eyes ever turned (and fix'd)
In whose hands may be the 'Id-offerings and alms.
11. I, RAHMAN, desire seclusion from folk like these :
Who boast themselves of deeds condemned by pious men.

ODE XI.

WRITTEN AFTER A SHORT INTERVIEW WITH HIS MISTRESS.

K. A., p. 314.

The night of my union into parting hath turn'd, alas !
In this life have Doomsday's terrors me assail'd, alas !

Whilst I did from it¹ for further joys of union thirst :²
Without warning was the Cup of Fate (for me) o'eturned, alas !

Whilst union I enjoyed it I did not fully prize :³
Now that I its value know, 'tis beyond my grasp, alas !

Midst the ecstasy of union separation's necklet press'd⁴ my neck :
That joy which erst I felt hath to sorrow⁵ turn'd, alas !

5. Through Philosophy or Science can none Love's burden bear :
In this task did the back of Plato⁶ break, alas !

Not with ease have I, RAHMAN, with my mistress union gain'd :
My pale countenance hath (in my efforts) become flushed with
my heart's blood, alas !

1 i. e., the cup of fate.

2 Lit: was still desiring the delights, &c.

3 Lit: whilst affair was in my hand I did not understand it.

4 Lit: became on.

5 Lit: pestilence.

6 The Athenian Philosopher Plato, the disciple of Socrates (known to Orientals as Bukát). He was born B. C. 429, and died B. C. 347. His idea of love was a pure spiritual affection subsisting between the sexes unmixed with carnal desires. He warmly advocated it. (Webster's Dictionary *in loco*). His followers were the Sûfis of Ancient Greece; and the Oriental Sûfis make frequent quotations from his works.

ODE XII.

THE EFFECTS OF LOVE.

K. A., p. 300.

When love a man's temperament disturbs :
 To cure him at a loss the physicians are (I trow).
 Ever for his mistress weeps he with both his eyes,
 (But) in lieu of (briny) tears he sheddeth tears of blood :
 Both his hands methinks¹ will he have washèd of both worlds.²
 Ever will he be submerg'd in the surging waves of love.

In those in whom exists the essence³ of (true) love :
 In them I trow⁴ is no regard for Fashion or for Vogue.

5. Nowise so ill-advis'd was Ibrahím Adham,⁵
 That he should have preferr'd ('fore God)⁶ his Throne or Crown.
 Majnún (again) was not with (the fair) Lailá⁷ so in love,
 That his passion should have been like that of other's (coldly)
 fram'd.⁸

The lunacy of love will ne'er from love's lunatics depart) :
 Though good fortune them befall, or ill-fortune (them assail).⁹

Though his head like to Mansúr's¹⁰ be the hangman's noose
 within :

The noose would to RAHMAN but a ladder be to God.

1 The dubious force of the Subj. Perfect.

2 The present and the future will have no attractions for him.

3 Lit : smell, scent. The poet in couplets 5 and 6 proves his assertion by examples.

4 Dubious force of Subj. Present.

5 A pious king of Balkh, who, in his enthusiasm for Súfism, abandoned his throne became a Súfi ascetic.

6 Lit : that his glance should have been on, &c.

7 For Majnún and Lailá, see Ode IV, note 5.

8 The literal translation of this line would be : "That his love (ih-tiáj) was established on others, i. e., on that of others."

9 Lit : if rule enter their dwellings or devastation.

10 A Súfi, who was put to death in Baghdád for asserting that he was Hak or God. (Raverty's Selections from the poetry of the Afgháns). He had apparently reached the fourth or last stage of Súfism, "Hakikat," when the unity with the Divinity is considered perfect and complete. His assertion thereof would, however, find no favor with the orthodox Moslems, who look with suspicion on the Súfis.

ODE XIII.

A SUFISTIC ODE.

K. A., p. 315.

In the pursuit of the fair is my soul distraught :
 As with the perfume of the rose the Zephyr¹ is oppress'd.
 Since I myself, as dew, to thy beauty's sun expos'd :
 Instead of tears my soul beams with smiles like early dawn.²
 Since the reflection of thy beauty in myself I've view'd :
 Thereat, the mirror like, is my soul (a-while) perplex'd :³
 (Anon) thro' the happy influence of the mirror of thy face,
 My own ! doth like the Paroquet my soul e'er prattle on.

5. Like the lustre of pure wine which thro' the goblet's seen,
 Is my soul expos'd to view thro' my emaciated form.
 Ever with anxious looks view I⁴ the spot where we shall meet :⁵
 Thus my soul's (a galaxy of) eyes like drops of glist'ning dew.
 Since in answer to my suit it was by thy beauty made to shine :
 My soul hath night and day its course pursued as doth the sun.
8. In pursuit of thy (dark) tresses and fair count'nance hath
 RAHMAN
 Exil'd become ; (in this pursuit) roams his soul 'twixt Khúrásán
 and Hind.

1. Lit : wind.
 The light wings of Zephyr oppressed with perfume.
 Wax faint o'er the gardens of Gul (or the Rose) in her bloom, (Byron's
 Bride of Abydos.)
2. The force of the simile is that as the dew vanishes before the rays of the sun,
 so the lover's grief is dispelled at the sight of his mistress. The allusion is
 mystical and sufistic.
3. Oriental poets consider that the mirror is so distracted (hairán) at the images
 it reflects that it is motionless, and remains so, performing its duties of
 reflection. In the same manner the Súfi devotee sits pensive and motion-
 less, whilst the image of the deity is reflected in his heart. Our English
 word mirror is also derived from the Latin verb "miror," of which the
 primary meaning is to wonder, marvel at, think strange. In the first line
 of this complement in the original the last word is a misprint, "dai" for "kkhe."
4. Lit : I am anxiously intent.
5. Lit : The garden of union, *i. e.*, the trysting place or rendezvous.

ODE XIV.

ON CAPRICE.*

K. A., p. 315.

Since thy so wanton eyes first gaz'd upon the day:¹
 No other eyes² (I ween) can there so wanton be.

Not so baneful are scorpions or (writhing) snakes
 As are thy curly tresses and thy eyebrows arch'd.

Many bitter trials are there in this world:
 But none so hard to bear as separation (from one's love).

He must a demon be who can be in separation gay:
 Methinks none of human mould³ can so depraved be,

5. Could there e'er have been so many feuds and jars,
 Had not in its decrees Fate so capricious been?⁴

The heart of the mistress breaks not at her lover's tears.
 So paradoxical hath God made this world.

May not again exist a caravan so base
 As that which Yúsaf⁵ sold for this world's merchandise.

8. May God ne'er RAHMAN so bold (and brazen) make
 As without due respect, from his love a kiss to seek!

ODE XV.

ON THE UNPROFITABLE.

K. A., p. 316.

It is in no wise fit with foreigners to jest:
 It is not wise in trade with foreigners to deal.

To gain a single mistress twenty friendships must be made:¹
 The friendship of each relative should not essential be.

* Each stanza of this ode terminates with the word "Shankh," which can be rendered justly by the various meanings which I have appended to it.

1. Lit: were first produced.

2. Lit: pupils.

3. Lit: no man.

4. Lit: been born so capricious.

5. The Patriarch Joseph. The story in the Korán is that when Joseph had been in the pit three days "certain travellers" (i. e., a caravan travelling from Midian to Egypt) "came and sent one to draw water for them, and he let down his bucket." Joseph, making use of the opportunity, took hold of the cord, and was drawn up by the men, who said: "'Good news, this is a youth.'" and they sold him for a mean price, for a few pence, and valued him lightly." (Sale's Korán, Súra XI, p. 189). Commentators are divided as to whether Joseph's brethren sold him to the caravan or not. The pronouns in the original Arabic are ambiguous. (Vide Sale *in loco*.)

1. i. e., with her relatives.

If in truth thou art a rose, will each nightingale thy praises
trill:²

To sing one's own praise in nowise becoming is.

Love e'en with closèd³ lips, like a sweet scent, cannot be hid:
In such matters (as love) no loud boastings are required.

5. All the pangs of love are to the (true) lover joy:
For such a disease (as love) no cure is ever sought.

Evil is befitting for the evil, good befits the good:
Devoted love to an unpitying mistress (most) inappropriate
is.⁵

Love and Greed and Lusts are (emotions) quite distinct:
For the sick man a draught (of cold air) is not meet.⁶

(True) love 's a virtue rare in this (sordid) world:
Still no love save that of God can avail one aught.

Attachment to this world is in no wise meet:
Altho' I foster it, naught, I swear, I it account.

10. The love of this world is disappointing deem'd:⁷
It too have I experienced (and found) 'tis in sooth altogether
vain.

11. Altho', my love! I RAHMAN, may in this world live on for
aye!
Without thee is, my love! life to me of no account.

ODE XVI.

A LOVE ODE.

K. A., p. 317.

What mattereth it if I refrain from deep¹ sighs of love for thee,
(Since) all creation is with our mutual² love acquaint?

Let no one with his lips boast of his (inward) love:
For how can be conceal'd his parch'd lips and visage pale?

2 Vide Ode IV, note 3.

3 Lit: hidden mouth.

4 Lit: noise.

5 Lit: in return for tyranny constancy is not appropriate.

6 The reader will remark the play on the word "hawá" in the original and understand the allusion to the *love-sick*.

7 Lit: is heard.

1 Lit: cold.

2 Lit: my and thy.

3. Men of the world are cowards all, may their race become
extinct!
God forbid that any should with a poltroon consort!
How can one's soul be drawn tow'ards those who know not
passion's throes?
Twenty thus unimpassion'd I'd sacrifice 'fore a single-love-sick
swain.³
5. How could the crimson tulip bloom in every arid patch of
earth:⁴
Were it not for the graves of those (fall'n) martyrs to thy
love?
6. Be Khush-hál first, and next a hundred Khataks of his
mould
Sacrificed before a single verse of RAHMAN, Sarbaní!⁵

ODE XVII.

THE POET DESCRIBES HIS CONTENTED STATE.

K. A., p. 317.

Let who will adjure me by the Almighty God
As to whether in the world I hold a piece of silver¹ or of
gold?²

Not a piece of silver or gold in the world have I:
Yet doth the outside³ world call me a man of wealth.

The more on this account that I ne'er stir from home:
Nor am I to any one for favors shown oblig'd.

Neither have I countries view'd to the South or North:⁴
No knowledge have I of those that lie to East or West.⁵

3 Lit: I would sacrifice one hundred painless ones to one man who hath known the pangs (of love).

4 Lit: dust. It is a well-known fact that blood enriches the soil. The poet here ascribes both the fertility of arid patches and the colour of the tulip to the crimson gore of the many martyrs of his mistress' love.

5 The poet was a Mahmand (vulgo Momand), and consequently of the family of Sherban or Sarban. The second word "yo" and the word "nor" in the first line of this couplet in the Pakkhto text are apparently later interpolations; they are not necessary to complete the sense, and they destroy the metre.

1 Vide Ode VI, note 10.

2 Vide Ode VI, note 11.

3 Lit: rest of the.

4 Lit: below or above.

5 Lit: right and left.

5. Food and drink to me (unbidden come as grist and water) to the mill :
 Like it, my own home within I live and take my strolls.⁶
 Like a tree am I firm-fixed within my own abode :
 Whether (genial) Spring me visit or Autumn (sad and drear).
 Firm faith in God hath dyed my hands and feet with "hinná"⁷
 red :
 Therefore hath it caused sit patiently at home.⁸
 (In the Book of Fate) regarding me whate'er hath been writ
 Doth me befall, be it joy" or sorrow, each in its sev'ral turn.
 That preserving Providence my Almighty Guardian is
 Who eighteen thousand races (of mankind)¹⁰ fashion'd hath.
10. Results on God's will all dependent are :
 Nowise do they depend on what man anticipates.¹¹
11. Ne'er would he experience trouble in this world :
 If aught could be effected as (poor, weak) RAHMAN willed.

ODE XVIII.

TO A REPROBATE OLD MAN.

K. A., p. 318.

If in thy old age thou lustest after wine :
 Fondly dost thou mistake the (waning) moon-light for (bright)
 day.

- 6 Lit: are my dwelling and my perambulation. The reader should remark the full force of this simile. Grain is brought to the water mill (the only species of mill known in Eastern Afghanistan) to be ground, and the mill-stream is let on to the mill, without any exertion on its part. The mill-stone again revolves or stationary within its appointed limits. In the Pakkhto text, the first line of this couplet, "grá" occurs; I prefer "asiáb," which occurs in other manuscripts. No intelligible translation is possible with "grá." In the first line of this couplet "dzá" occurs in the original for "dzá-e."
- 7 The Egyptian Privet (Lausonia Alba), and the camphire or cypress plant of the Bible (Canticles I, 14, IV, 13). It is used in the east for dyeing the nails, tips of the fingers and toes, and palms of the hands, red. (Balfour's Indian Cyclopædia).
Some bring leaves of hinná to imbue
 The finger's cuds with a bright roseate hue :
 So bright that in the mirror's depths they seem.
 Like tips of coral branches in the stream. (The Veil'd Prophet of Khurásán).
- 8 As persons who dye their hands, &c., with hinná are obliged to do for a time.
- 9 The text has "rahmat" (pity), other manuscripts have rálat (ease, tranquillity) which is I think a more appropriate word.
- 10 The Moslems hold that the universe contains exactly 18,000 different races of men. A common imprecation is "Khudá-e di pa atah-las zir-a kám-a kkhe wa-sharmawah!"
- 11 Lit: on any one's expectation.
- 1 Lit: thou idly mistakest the moon for the dawn. The purport is that an old man who indulges in wine, fondly imagining that he is young, and can relish its enjoyment or stand its effects like a man who is; loses sight of the difference between his own waning age and the vigour of youth.

Thou without self-denial from God a blessing crav'st :
In lieu of rebuke thou (fondly) hopest for reward.

Knowingly thou transgressest, space dost thou repent :
Thou like an idol thou with wide-op'd eyes sleeps't on.

Those ears with which thou hear'st the mention (of God's
name) :
Those self-same ears thou lendest to the guitar's (lascivious
strains).

5. Those lips which God's (Pure) praise and (Holy) worship
sing :
Those self-same lips dost thou with (forbidden) wine endrench.
Knowledge dost thou acquire, but thereon dost not act :
Like a child thou simply (trifling) playest with a book.
By night, art thou reclined within the Magi's boozing-kens :
By day, thou turn'st thy face towards the niche of prayer.
All thy life art thou employ'd in the pursuit of wealth :
Yet thou thyself dost deem 'mongst the seekers after God.
9. No shame and no abasement hast thou before thy God :
Yet into a corner dost thou hie and hide thee from RAHMAN.

ODE XIX.

MEN ARE KNOWN BY, AND FARE ACCORDING TO, THEIR DEEDS.

K. A., p. 319.

If the partridge were not incautiously to call :
Nor would the fowler her discover, nor the king-like hawk.

From this fact it is therefore likewise clear,
That his own clamour every incautious man betrays.

Consider Mansúr's¹ fate ; (tell me) how fared he ?
May God not of any one again thus his secret thoughts
disclose !

The ultimate results are not at the outset (known) :
Alack ! would that the ultimate experience were at the first
reveal'd.

1 Vide Ode XII, note 10. This Súfi martyr disclosed the fact that he had been absorbed into the essence of the Deity by having attained the fourth degree of the sect known as "Hakikat," or the Truth. He went a step further, and declared that he was "Hak" or God himself. To this allusion is evidently made in the second line of this couplet.

5. Righteous actions are the approv'd offspring of the wise :
 God forbid that any one should a sot or gambler be !
 Sons who drunken sots or gamblers may become :
 Thenceforth within their father's house but (stocks and) stones
 are they.²
 May (righteous) Heaven me from such a progeny forefend,
 As Atheists, depraved, and prayerless may prove !
8. Is this thy Ode, RAHMAN ? or a miracle (so strange),
 That (e'en) the Atheist 'gainst it cannot objection raise ?

ODE XX.

ON A SILLY FOP, CONCLUDING WITH AN ADDRESS TO THE POET'S
 MISTRESS.

K. A., p. 319.

If a man make boast of his reputation or his fame :
 In love they are not worth (i' sooth) a single doit.¹

If he put on brocaded frippery, what then ?
 Methinks he either is a goldfinch or peacock (gay).

If on his head a crown be placed, doth a crescentade ensue ?²
 (Nay !) to my view he's (but) a Hoopoo or crested Chanticleer.

Neither hath he³ profoundness nor shrewdness nor (yet) genius :
 Simply a picture he, aye, the shadow of the substance.⁴

5. Nor kernel nor (yet) grain in his threshing-floor hath he :
 (But) idly doth he scatter empty chaff above his head.⁵

From a worldly friend for advantage look not thou :
 His race are altogether fickle, (aye) and insincere.

2. In both these lines in the original Pakkhto the word "ye" is inserted apparently simply to complete the number of poetic feet : any other supposition gives a faulty grammatical construction in the Pakkhto, which naturally renders a correct English translation impossible.
1. Falús, plural of fals, a small coin of uncertain value, an abolus.
2. One of the conditions of a Holy War against infidels (*i.e.*, a crescentade) is that it should be led by a crowned head.
3. "Shtah" in the Pakkhto would perhaps be more correct grammatically than "wi." This correction applies equally to the next couplet.
4. Lit : shadow-thrower.
5. The allusion is to the winnowing of grain, which in eastern countries is effected by tossing it over the head with a fork or shovel, and thus allowing the wind to carry away the chaff.

K. A., p. 319.

7. Come and gaze (with me) on the Palace of Dikiánús :
All its former pomp into destruction turn'd.

If in my tale I (aught) exaggerate or retrench :
Let who will (draw nigh and) pry into this my citadel (of
verse)⁷

Ho Seneschal ! the wine-cup bring that I may inebriated be :
May God ne'er make any to sobriety a slave.⁸
10. Should one the universe ransack throughout its whole extent :
Not elsewhere will there be a bride my mistress like.
11. I RAHMAN descry through her veil my mistress' charms :
(For) the lustre of the lamp⁹ by its shade cannot be hid.

ODE XXI.

ON NON-INTERFERENCE.

K. A., p. 320.

- If thou with another do not interfere :
(That) other, (rest-assured), will not interfere with thee.

If the beggar intrude not into a court-yard not his own :¹
Ne'er will the watch-dog with the beggar interfere.

Ne'er would one's skiff founder by the shore :
If one were not to venture on the open sea.

The recluses are at peace in their (secluded) cells :
Wicked men (alone) with wicked men consort.
5. This world is hanker'd after² by foolish men (alone) :
The prudent for this world have no concern (or care).
6. I RAHMAN, exult so in the pangs of love,
That for relieving medicines no concern have I.
6. The Roman Emperor Decius, who reigned A.D. 249—251. He was a great persecutor of the Christians.
7. Lit : let some one introduce a spy into the city, i.e., examine this ode and expose its exaggerations.
8. Lit : confined in sobriety. The allusion is Súfistic. The poet desires enthusiasm, and not indifference, in the Súfi Sectarian.
9. Lit : candle.
1. Lit : of another.
2. Lit : cultivated.

ODE XXII.

AGAINST LOVE OF THE WORLD.

K. A., p. 321.

- Do not thou expect pleasure in the world :
 (Because) ne'er wilt thou on this earth pleasure find.
 This world is for travellers but a way-side inn :
 Into it as thou cam'st, (so) wilt thou thence depart.
 'Neath every footstep in this world a pitfall lies (conceal'd) :
 (Therefore) should every step be ta'en with caution due.
 To the wise man are visible, e'en within this world,
 Heaven and Hell and Sirát ('s arch which Gehenna spans).†
5. No reason would the lover rival to dread have had :
 Had he not (consorted and) associated with the Fair.
 From the low-bred, the deprav'd, and the man who ne'er doth
 pray,
 Of virtue expect not thou (my friend !) a single grain.²
7. Anxious watching for the Fair hath thus RAHMAN engirt :
 As a tailor fitteth on his apparel to a man.
-

ODE XXIII.

TO ONE WHO ADMONISHED THE POET NOT TO LOVE TOO ARDENTLY.

K. A., p. 321.

- My mentor speaks sound words, when are his counsels ever
 crude ?¹
 Whatsoe'er he says, (right) well my mentor says.
1. "Sirát." The Moslems hold that on the day of judgment all will have to pass over this bridge, which they say is laid over the midst of Hell, and is described to be finer than a hair and sharper than the edge of sword." Sale's Korán (Preliminary Discourse, p. 65.) Byron writes of it as: "Al sirát's arch, which totters o'er the fiery flood." (The Giaour).
2. Lit: a weight of four grains.
1. "Um-ah," masc. plural of "úm," to agree with 'Maslahatúna' or some similar word, understood. This plural is of the irregular form noted by Trumpp in his Pashto Grammar, § 85, page 108.

2. (But) since he (desireth to) drive me from my mistress far :
 What more distasteful can my mentor say (to me) than this ?
 The abandoning my mistress a most painful trial is :
 Wherefore doth my mentor continue it to further press ?²
 With his honied and fair-spoken³ words (Rahmán !) thou'st
 been misled :
 My mentor's words are honied but a bitter taste induce.⁴
5. Who will ever in his counsellings put faith :
 Since the mentor counselleth desertion of one's love ?
 No other pursuit than love can I pursue :
 (Yet) doth my mentor much to flee from love exhort.
 Equally mistrust his calmness or enthusiasm :
 My mentor speaketh coldly words of impassion'd sense.⁵
8. As I RAHMAN, his precepts to hear do not desire,
 'T would be better were my mentor no more (to me) to say.⁶

ODE XXIV.

THE LIGHT OF THE WORLD.

K. A., p. 322.

Because from everlasting the candle 'th kindled a ne'er-dying¹
 flame upon its brow :
 Therefore from the world hath the candle honor² gained.
 By its light have enlighten'd men³ (I ween) enlighten'd been :
 How much longer shall the light of (God's) mercy be reveal'd ?
 The moths on every side hover round its flame :⁴
 Therefore doth the candle flicker as it burns.⁵

2 Lit : why more again does my mentor, &c.

3 Lit : sweet and soft.

4 Lit : my mentor speaks what is bitter most sweetly.

5 Lit : he speaks what is very hot coldly.

6 "Precepts of prudence curb but cannot control.
 The fierce emotions of the flowing soul." (Byron).

1 Lit : perpetual.

2 In the Pakkhto text "arám," rest, occurs; in other editions I find "ikrám," honor. The candle is not held by Oriental Poets to obtain rest, (vide complet 3 of this ode.) It obtains "honor," as it is usually placed in an exalted position, e.g., "on a candle-stick, and giveth light unto all that are in the house." Matt. v, 15. The allusion to the candle throughout is Súfistic, and refers to the Deity.

3 "Ahl-i absár."

4 Lit : face.

5 Lit : is not tranquil in its burning. The oriental idea is that the candle by its flickerings woos the infatuated and love-stricken moth; and, when its advances are unheeded, weeps in its gutterings over their indifference and its own solitary state. Here the allusion is to the temptations which cause men to waver in their spiritual course.

4. The candle by its flickerings to the moth doth signify :⁶
"Immolate thou thy self within my (lambent) flame."
5. Converse with thee (O God) is for the peerless few (reserv'd) :
Like (me) RAHMAN, the vulgar herd do not the true light find.⁷

ODE XXV.

A LOVE ODE.

K. A., p. 322.

Every rose in thy garden is more radiant than a lamp :
More radiant than a lamp is in thy garden every rose.

The crow of thy garden and thy groves to my view a phoenix,¹ is:
To my view a phoenix is the crow of thy garden and thy groves.

On the heads of thy love-stricken is the dust of thy threshold
ambergris :²

The dust of thy threshold is ambergris on the heads of the love-
stricken.

The scar on the lover's breast is the sun in the firmament of
love :

In the firmament of love the sun is the scar on the lover's
breast.

5. There cannot, cannot be, any rest for RAHMAN'S heart with-
out the Fair :
There cannot, cannot be, without the Fair, any rest for
RAHMAN'S heart.

6. Lit : by its winking speaketh. Here the allusion is to the Deity, who desires man
to sacrifice every thing for religion.

7. Lit : thy company is for (" daparah " understood) the most select and exalted
(saints): Every obscure (Súfi) doth not gain the candle as (doth) Rahmán.

This whole ode is eminently Súfistic.

1. The Humá. A bird of eastern fable ; it is supposed to fly constantly in the air
and never to touch the ground. It is said to have fifty orifices in its bill which
are continued to its tail, and, after living one thousand years, to build itself a
funeral pile, sing melodious airs of different harmonies through its fifty organ
pipes, flap its wings with a velocity which sets fire to the wood and consumes
itself. (Johnson). Moore writes of it thus :

"That holy bird

Who sings at the last his own death lay :

And in music and perfume dies away." (Paradise and the Peri.)

The Greeks had many similar stories about this fabulous bird. Amongst others,
one which asserted that he rose to life again out of his funeral pile.

2. An opaque solid substance, generally found in the stomach of the Spermaceti
Whale. It varies in colour ; some sorts met with in Japan are black. In its
natural state its foetid smell is disgusting, but from it is extracted a rich
perfume, which women in the east apply to their hair. (Balfour's Cyclopædia,
etc.) In Oriental Poetry its rich perfumes and black colour are referred to as
similes for the sweet-scented dusky tresses of the beloved.

ODE XXVI.

THE INVINCIBILITY OF DESTINY.

K. A., p. 322.

If fate be unpropitious what can the prudent and the wise do?
 If destiny antagonistic be what can philosophers¹ do?

A mother and a sire in sooth from Heaven a virtuous son desire :
 If he be ill-inclined² what can mother do, (aye and) what can sire?

When would the lover, had he the option,³ from his mistress be
 away?

When he no option has what can his mistress do and what her
 lover?

What avail prayers and imprecations? the doers of all is God :
 If God do not ordain, what do imprecations and do prayers
 avail?

5. No one hath destiny by force or e'en by gold won o'er :
 In this matter what can the poor man do? (aye, or what) the rich?

6. O RAHMAN! the moth absolvèd was when in the flame
 himself he burnt :
 Thenceforth what cares he for the candle's smiles? and what
 for its tears?⁵

ODE XXVII.

ON WHAT PREVENTETH SLEEP.

K. A., p. 323.

He in whose eye's¹ a thorn, how (tell me) can he sleep?
 He in whose heart is for his mistress grief, how (tell me) can
 he sleep?

E'en by his mistress' side, for the lover there is no sleep.
 If his mistress be in a foreign clime, how (tell me) can he sleep?

1. "Hukmá," men of science. One of the three classes into which learned Sûfis are divided.

2. Lit: Ill-fated.

3. Lit: with a strong hand, i.e., when he has power to resist.

4. Lit: he was burnt. The idea is it was absolvèd from the charge of being an inconstant lover when it immolated itself in the flame of the candle.

5. Vide Ode XXIV, Note 5.

[1. The plural in the original is used (poeticé) for the singular.

K. A., p. 323.

3. In the world alone he sleeps, who (of his danger) is unaware :
How can² the son (of man) who (thereof) 's aware e'er sleep ?
What seeker (after aught) hath search'd for the (object) in
his sleep ?
Whosoe'er is in search of aught, how (tell me) can he sleep ?
5. No one with closèd eyes aught (in this world) hath view'd :
When a man desireth aught to view, how can he close his eyes?³
No road is there more hazardous than the road of death :
Before whom such a roadway lies, how (tell me) dare he sleep ?
Each glance of the Fair like the sword of 'Ali⁴ is :
Whosoe'er by 'Ali's sword is hewn, how (tell me) can he sleep ?
- 8 I RAHMAN am of my mistress the bondsman and the slave :
He who a bondsman and a slave is, (tell me) how can he sleep ?

ODE XXVIII.

ON A MIS-SPENT LIFE.

K. A., p. 324.

Naught in this life-time have (wretched) I achieved :
Thus (in life's race) have I worthless proved¹ and vile.

I have not experienced e'en a moment's union² with my love :
Heaven hath mockingly me gi'en the empty name of one who
'th union gain'd³

So o'erwhelmed am I in the deep waters of my sins :
That with my eyes the shore nowise can I discern,

Heaven hath set my rivals like bailiffs on my track :
Me unceasingly they drive from my (lov'd) native land.

2 Lit : will.

3 Lit : sleep.

4 Z-ul-*fikāra*, name of the celebrated sword of the Al-'Aās-bin-Munabbih, Koresh, who fell at the battle of the Badar between the Moslems and the Koresh, fought 13th January, 624 A.D., in which the former were victorious. This sword fell to 'Ali in the distribution of the spoil. 'Ali, the son of Abu Tālib, was the cousin and also son-in-law of the Prophet. He was Khalifa from 656—661, A.D.

1 Lit : I remained.

2 Lit : a whiff of union.

3 Lit : of a visitor.

- 5 Beit misfortune, or (my mistress') coyness, or (her) constant love,
All these hath heaven destin'd me (in turn) to undergo.⁴
With the world's pollutions have I myself defil'd :
Pity 'tis that I neither (wholly) wise nor (wholly) brutish have
become.
7. My (whilem coal-) black hair hath turned to grey, still my
wonder is :
That I RAHMAN am yet nor in years nor wisdom ripe.⁵
-

ODE XXIX.

A SUFISTIC ODE.

K. A., p. 324.

- If any me an ascetic deem, an ascetic e'en am I :
If any me a monarch deem, no less a monarch I.
Not like others thus do I for (sordid) riches pine :
Them (solely) do I crave to devote unto the Fair.
Hard is the service of the Fakír's patchèd cloak :¹
Otherwise why am I on its service so intent ?²
I both advice receive, and (in return) advice give I to all :
Of some the disciple I, of some the holy guide.
5. In my solitude the thought of my love my comrade is :
(Although) in prison I a captive like to Yúsaf³ am.
Amidst my smilings like the taper⁴ do I weep.
Conceal'd and from the world apart o'er myself do I lament :
There is no greater liberty than this elsewhere (I trow) :
Although I by the chain of my mistress' locks be bound.
Because I with my ears the wails of separation ever hear :⁵
Therefore do I (Rahmán) gaze on my mistress' face intent.

4 Lit: showered down on me.

5 Lit: neither of full age nor wise.

1 The Súfi Khirka or mantle, vide Ode III, note 5. The 3rd degree of Súfism, known as M'arifat or knowledge, requires so severe a discipline that few survive it. (Raverty).

2 The poet appears to me to have made a slip of pen in the original; literally translated, the concluding portion of the couplet runs thus: ".....were it not so, I would every moment be on this task intent," which I opine is the very reverse of what he desired to say, I have therefore made a free translation of the 2nd line.

3 The Patriarch Joseph.

4 Vide Ode XXIV, note 5. Its flickerings are the candle's smiles, its gutterings her tears.

5 i. e., of others who are separated from their mistresses.

9. Khush-hál⁶ and Daulat⁷ (both) are courtiers⁸ in my court :
 I RAHMAN, am through the Pakkhto tongue (the true)
 'Aálangír.⁹

ODE XXX.

ON INTRINSIC EXCELLENCE.

K. A., p. 325.

The man of the world follows the world's pursuit but of
 religion I :

Noble chiefs are gleaners in the domain (of my verse).

No less beautiful than the fair faces of the Fair :

Indeed more excellent (I ween) are my sarcastic strains.

True wealth¹ (methinks) is his who fascinates the Fair :

But this result doth not depend on (worldly) wealth alone.¹

If the dignity of Sulamán² be by any one possess'd :

Naught is it enhanc'd or lessen'd by possession of his ring.

5. If elegant themes be not therein inscribed :

What avails the Missals illuminated scroll ?

The flavour's in one's mouth, not in one's food or drink :

If of any the food or drink bitter be or sweet.

The objects (methinks) is sleep, be it on straw pallett or bare
 earth :

What need is there for coverlets, (aye) or pillows (soft) ?

E'en the Kairene³ blade in an old⁴ scabbard rusty grows :

(Therefore) God forbid that any should with the bad consort.

6. Khush-hál (the "ah" in the text is added to complete the metre) Khán the Great
 Khatak warrior, poet, and chief.

7. Daolat (the "ah" in the text is added for the sake of the metre), a poet, of whom
 little is known. He is said to have been a Hindú.

8. A very frequent meaning of "Ghulám."

9. The "conqueror of the world." The title assumed by the Moghal Emperor of
 Delhi, Aurangzeb, of whom the poet was a cotemporary.

1. Lit : the meaning of copper and silver coins is throughout fascination : This busi-
 ness doth not depend on black or white (coin). "Tora," a copper coin value
 about one penny.

2. King Solomon. Byron styles him "the monarch of all necromancy." The re-
 tention of his kingdom depended on his retention of signet-ring. It was
 on one occasion lost to him through the carelessness of his concubine Amina,
 and for over forty days he lived a beggar on charity till he recovered it. (Sale's
 Korán, page 374, note.)

But his dignity was not that of a king alone but of a Prophet, which latter did not
 depend on the possession of his signet.

3. Misra-i. Al Misr was the ancient name of Cairo ; the Arabs founded a new capital
 A.D. 973, and called it Al Kahirah, or "the victorious." This has been con-
 verted by Europeans into Cairo. The two cities are known now as Old and
 New Kahirah, or Cairo, respectively. (Balfour's Cyclopædia.)

4. Lit ; bad.

9. What wonder that by day the sun, by night the moon should
shine,⁵
Since RAHMAN'S mistress both the one and the other is?
-

ODE XXXI.

A LOVE ODE.

K. A., p. 325.

A glance ought to be (cast) at (fond) lover's fates :
E'en as a passing visit should be paid to martyr's graves.¹

Who except his master of the scholar² e'er takes note ?
The father should be griev'd at the anguish of his sons.

Without a go-between, hard is access to one's love :
In the labyrinths of the Fair most essential is a guide.

Without manœuvring hath no one worldly wealth obtained :
Address is in the service of the great (most) meet.

5. Undoubtedly³ do I thy glances, (love !) avoid :⁴
Because of such relentless⁵ tyrants avoidance is most meet.

'T is well that God hath made the eyes of the Fair to droop :
Some impression on the heart of these tyrants is most meet.

With thy scars (my love !) will not each heart distinguish'd be :
This diadem is meet for the head of favour'd ones (alone.)⁶

My mistress acted wrong since she of RAHMAN takes no heed :
(For) monarchs are (e'er) bound of poor suitors⁷ to take note.

5. Lit : become the Pakkhto text has here "shi," but "wi" would be better.

1. Afghan wayfarers seldom omit to turn off their path and offer up a prayer at the road-side graves of saints or martyrs.

2. The literal translation would be : "the religious teacher" and "his disciples."

3. "Hargorah."

4. Lit : altogether have I fear (mulâhaza) of thy eyes.

5. Lit : black-hearted, here black-pupil'd.

6. The connection between a scar and a diadem is very remote, and the poet's metaphor therefore halts somewhat.

7. Lit : beggars.

ODE XXXII.

"ALL THREE THE SAME."

K. A., p. 326.

The face of one's mistress, the Sun, the Moon, all three are the same :

Her figure, the Cypress, and the Fir-tree, all three are the same.

No need have I for honey or for sugar'd sweets :

Honey, sugar and my mistress' lips, all three are the same :

If I on my couch recline, of my true-love bereft :

Lo ! fire, the (bare) earth, my couch, all three are the same.

Whosoe'er I glance at the portal or the walls (of her abode) :

A garden, a parterre, and that portal, all three are the same.

5. May God ne'er cause any exile from his love to know !

Invasion, murder, and this knowledge, all three are the same.

When the dust of (my mistress') street on (wretched) me abides :

That dust, musk¹ and ambergris, all three are the same.

The moment that a man from this world departs :

To him black earth,² silver, gold, all three are the same.

When the devotee in very sooth to devotion hath resort :

A chief, a Sultán, and he, all three are the same.

No one should journeying makes to a foreign land,

(For there) blind and deaf and one who sees, all three are the same³

10. The city, in the which thou nor sweet-heart hast nor friend :

It, the ocean and the desert, (for thee) all three are the same.

In the warehouses (and marts) of jewellers (who are) blind,

Glass-beads, rubies, pearls, all three are the same.

Let not children (e'en) my affection shun :

The pure lover, son, and sire, all three are the same.

1. Musk, a strong-scented substance obtained from a cyst or bag near the navel of Tibet and Turk Musk-deer. The cyst of the male contains a clotted, oily, friable matter of a dark-brown colour, which is the true musk, one of the strongest odours in nature. (Webster Dictionary.)
2. Usually applied to the earth of the grave.
3. The poet apparently assumes that the traveller has no previous knowledge of the country he is visiting.

Because of rulers who despotic tyrants⁴ are :
Hades, Hell-fire, and Pesháwar, all three for the same.

14. What wonder is't that he sings his own praises 'fore RAHMAN ?
Since the conceited man, the ox, the ass, all three are the same.
-

ODE XXXIII.

A LOVE ODE.

K. A., p. 527.

The inconstant lover no lover is at all :
The career, which ever shifting is, is no career at all.

Altho' to sacrifice one's life to me and thee seems hard :
This in love an easy matter is, nowise is it hard.

Solicitude awakes a man from out his sleep :
The unanxious tho' he be awake, nowise awake is he.

If for the lover there be life 'ts when he meets his love :¹
The time in separation (spent) is nowise life esteem'd.

5. Reliance upon time no reliance is at all :
Inasmuch as it doth vanish² in the twinkling of an eye.

A foolish son in no way profiteth his sire :
If one of a hundred (such) be sire, what him will they avail ?³

7. Ladye-loves (I wot) coquette ever with their swains :
Therefore is RAHMAN at his mistress not annoyed.

4. Note that the adjective is here inflected in the plural (dá zalimáno) [as an animate substantive, and vide Trumpp's Pashto Grammar, § 85, p. 107.

1. Lit : 'tis unior.

2. " Ter-o-ber ; " the latter word is added for sake of metre. This is what Oriental Grammarians call the " tábi'a muhmal," or the meaningless appositive, Platt's Hindustáni Grammar, § 276 (Rem.)

3. Lit : what will he do with them.

ODE XXXIV.

THE UNCONCERN OF MANKIND FOR DEATH.

K. A., p. 328.

At the (insensate) conduct of mankind I smile :
 Since death they neither fear nor (its terrors) dread.
 From them are (children) born, before their eyes they die :
 None the less are they engross'd in this world's pursuits.
 Although each step of theirs passeth o'er the dead :
 Not a single step do they in the (right) path take.
 The warnings of the living on them have no effect :
 But shall the dead arise and them from the tomb address¹ ?

5. The string of their expectations is so long drawn out,
 That to them their life than Khizar's² longer seems.

1. Vide Luke XVI, 31.

2. Khizar. There are various stories as to the identity of this person. Some say that he lived in the time of Faridûn, a king of the Peshdâdian dynasty of Persia, whose era is uncertain ; that his real name was Bâliân-ibn-Malkân ; and that he lived till the time of Moses. Others hold that he was the Wazîr or premier of Kaikobâd Kaiâni (the Greek Deïokes), the founder of the Kaiâni dynasty, who flourished 709—656 B. C. as the first independent sovereign of Media ; after it threw off the Assyrian yoke. But the most interesting Moslem accounts of him are those derived from Hebrew traditions. The latter people regarded Phineas, the grandson of Aaron, and Elijah, the Tishbite, as one and the same person by Metempsychosis. One of the Aramaic versions of the Old Testament has, with reference to the former, the following words : " He shall live for ever, and shall proclaim Redemption at the end of the world." His tomb and a cave ascribed to Elijah are on adjoining hills, 4 miles south-east of Nablûs, in Samaria. Elijah was amongst the Jews their representative Prophet, and Malachi, their last ascetic writer, on whose lips the fire of prophecy expired, closed his book (Chapter IV, 5, 6,) with a prediction of his reappearance. For this reason the Jews questioned John the Baptist as to whether he was Elias (Arabic Aliûs) the forerunner of the Messiah, and on his denial were doubtful if our Saviour were not he ; whilst our Saviour himself distinctly assured them that " if they could receive it, John the Baptist was Elias, which was for to come." The Talmud abounds with traditions regarding his reappearance three days before that of the Messiah.

The Moslems consider Al-Khizar to have been in turn Phineas, Elijah, or Aliûs (who was translated to Heaven and never died), and our St. George of England, who were by Metempsychosis one and the same person. He is also said to have been the servant of Moses, referred to in the eighteenth Sûra of the Korân. But though the accounts of the identity of Al-Khizar are various, they all agree in stating that he on one occasion drank of the water of Immortality ; that he is clad in green, and is ever young or green (as his name in Arabic signifies) ; that he perambulates the earth, and has appeared to various persons, or dwells in a flourishing condition in a Paradise of his own. The Oriental Christians and Moslems coincide in associating him with hill-tops where chapels or shrines of both creeds are usually dedicated to him. There is scarcely a prominent peak in the Greek Archipelago with which his name is not connected. He is known familiarly as Khwâjâh Khizar, or Saint Elijah (Milman's Jews : Smith's Dictionary of the Bible : Balfour's Cyclopædia ; Sale's Koran ; Raverty's Afghân Poetry.)

6. The old man takes his son in his swaddling clothes :
 Dreaming that in his day he 'll a warrior be and man of note.
 A date-stone doth he plant and it (constant) doth he watch :
 Saying " (Yet) shall I need its shade and (e'n) its fruit.
 Every crop he from it reaps, the more anxious he,
 That, please God,³ another crop may ripen yet for him.⁴
 Tho' he may not have yet a handful sown of seed :
 From the unsown field⁵ of grain an ass-load doth he crave.
10. A halter doth he plait for calves as yet unborn,⁶ (and prates)
 To-morrow morn or eve shall there for me a herd (of bees)
 accrue.
 As children (in their sports) ask the cranes to bring them
 plate :
 On like idle prattle do (men) reliance place.
12. Who is RAHMAN that he should to any give advice ?
 A true guide to Heaven is there for every mortal in his God.
3. The word "gandah" in the Pakkhto text is a misprint for a "gúndi," which occurs in other editions. "Gándah" is never used except in synonymous apposition with "Sabá."
4. In the original the oratio directa is employed.
5. Lit : although unsown he from it, &c.
6. Ná-zú-karí-o, from ná-zú-karai, unborn. (See Raverty's Dictionary in verbo "ná." The Pakkhto text here has erroneously názkario, "pampered." "Pa" in the 2nd line of this couplet is a misprint in the Pakkhto for "ba : " this remark applies also to couplet 7, line 2.
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A SELECTION

FROM

THE DIWAN OF

KHUSH-HAL-KHAN, KHATAK.



Approach and mark (my friend) KHUSH-HAL's Idyl is a pearl;
Which he, a skilful diver, hath from Thought's Ocean gain'd.

Khush-hal Khán, Ode XXI.

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A SELECTION FROM THE DIWAN OF KHUSH- HAL KHAN, KHATAK.

[Khush-hal Khán, the great Khatak Warrior, Poet, and Chief, was born A. D. 1613 and died A. D. 1691, in the 78th year of his age. He was a cotemporary of the English King Charles I, &c., and was Khán of the Khataks 51 years (A. D. 1640—1691). For a full and interesting account of the life of this illustrious and gallant Khán the reader is referred to Raverty's *Selections from Afghán Poetry*, p. 142.]

ODE I.

ADVICE TO AN ORIENTAL POTENTATE.*

K. A., p. 331.

O thou who fost'rest a yearning for the world !
 What is the world (I ask, but) fickle (and untrue) ?
 If for one moment it may cause thy spirit to rejoice :
 At another, and apace, it causeth thee to weep.
 Within the world no real (and lasting) pleasure is :
 Of misery (and woe) is this world the home !
 Do not thou the world aught but this account :
 'Tis 'sooth but a place in which lustrations¹ to perform.

5. When on thee I gaze sore amaz'd am I :
 O (insensate) wretch ! O handful of dry weeds !
 Every (passing) hour (dost thou) fresh fancies (entertain) :
 Every (fleeting) moment a new lust (satisfy).
 Tho' one thy heart, a thousand friendships thine !
 Tho' one thy head, a hundred whims (and fancies) thine !

* This ode is divided into seven parts—

- | | | | |
|---|---------|----------|--|
| 1 | Stanzas | 1—19. | Opening address on the futility of Ambition. |
| 2 | " | 20—35. | A recapitulation of great men and dynasties. |
| 3 | " | 36—45. | The caprice of Destiny : and selfishness of men. |
| 4 | " | 46—66. | Advice as to how a man should live in the world. |
| 5 | " | 67—85. | The instability of life and certainty of death. |
| 6 | " | 86—99. | Destiny is inevitable. |
| 7 | " | 100—110. | The poet exhorts himself never to despair. |
- 1 "Istinjá," for an account of this lustration see Vambéry's *Sketches of Central Asia*, Chapter XII.

8. Anon, dost thou with wealth inebriate become :
 Anon, with (fumes of) wine intoxicated thou !
 On a royal cushion dost thou (proudly) sit :
 In every quarter thee around are (gaudy) pillows (pil'd).
10. On one side dost thou most indolently loll :
 To some thy face (opposed), and unto some thy back.
 (Here, in thy presence) some, methinks, before thee stand :
 With most respectful mien, (yet enduring) countless² wrongs.
 Others (again) with thee facetious) converse hold :
 Naught is there but³ jest (and joke) and repartee.
 Others in thy presence afar off seated are :
 They the (minstrel's) rebeck and (shrill) hautboy sound.
 Others at the door anxious wait⁴ for thee :
 Patient do they hope to gain from thee a glance.⁵
15. Thy (haughty) Chamberlains thus do they invoke :
 " Would God that my suit could (but) reach (the King) !"
 Thou in thy place (meanwhile) art all unconscious prone :
 No sympathy hast thou, and no solicitude.
 Alas ! alack ! O wails ! (O wails and groans !) for thee !
 Alas ! ah woe ! ah woe ! (ah woe ! and grief) for thee !
 Neither hast thou ears (thy subjects' prayers) to hear :
 Nor eyes (alas !) hast thou (their oppressing grief) to see.
 Most insensate wretch ! on thyself thyself thou prid'st :
 (But) in (sober) truth (most) contemptible art thou.
20. Destiny ere this hath many over-thrown,
 Who yet, (I trow), than the (far) more exalted were.
 In similitude thou art a puny grain (of wheat) :
 But Destiny resembles the (unrelenting) mill.
 Many like to thee hath it ground to meal :
 Soon will⁶ its turn arrive for thee, (aye, even thee !)
 Altho' (forsooth) thou be of the whole world the king :
 'Tis but in thy case a mere high-sounding name.
 Before thee too (methinks) were other (mortals) who
 (Like unto thee) laid claim to universal rule.⁷

2 Lit : a hundred.

3 Lit : all is.

4 "Lalegi."

5 Lit : with expectation to see thy face.

6 The indicative Present used poetically as a Future.

7 Vambery in his history of Bukhara, remarks that all Oriental Potentates aspire to the title of world-conqueror.

25. Was not there (King) Sulimán?⁸ nor his (flying) throne?
 Nor Asaf⁹ (his Wazír, sage) Barakhíá's son?
 Nor (the Sásanid) Bahrá¹⁰ nor his wild ass (whose fame survives)?
 Nor Sakandar?¹¹ nor yet Dará¹² (Sakandar's destin'd prey)?
 Was not there Jamshed?¹³ nor his (world-disclosing) cup?
 28. Nor (the Ka'áni) Kubád?¹⁴ nor Kasrá,¹⁵ (Persia's King)?
 If there were a thousand or a hundred thousand (such):
 If even than this they were far many (many) more,
 In recounting¹⁶ them (I fear me) I shall tire:
 Altho' even than these many more can I recount.
 30. (Still) all in turn did from this (nether) world depart:
 The world them all did cast (in turn) behind its back.
 Those (mighty) Kings who (erst) were Lords of Regal Pomp:
 Of even them (I ask) is (now) a (trace or) vestige left?

- 8 For full particulars of King Solomon's flying throne, see Sale's Korán Sura XXVII, page 310 (note). Eastern writers relate that he often alighted on the crests of lofty mountains which accounts for the frequency with which the name "Takht-i-Sulimán" (Solomon's throne) is applied to conspicuous peaks in Muhammadan countries. Moore writes of "the flying throne of star-taught Sulimán."
- 9 Asaf was son of Barakhíá and grandson of King Táltú (or Saul). He was Wazír to Solomon according to Moslem tradition.
- 10 Bahrá¹⁰ V (Varanes V), the fourteenth king of the Sásanid dynasty of Persia. He reigned A.D. 420—428, and was surnamed "Gor" from his passion for the chase of the wild ass (gor). He fell into a pool between Shíráz and Isfahán whilst hunting, and never rose to the surface. (Malcolm's Persia).
- 11 Alexander the Great.
- 12 Darius II or Codomanus, the last sovereign of the Kaiáni dynasty, which was overthrown by Alexander the Great B.C. 331.
- 13 Jamshed, the 4th king of the Pesháidián dynasty of Persia *circiter* 3,200 B.C. He founded Takht-i-Jamshed (Persepolis), and is said to have invented wine known as Zahar-i khush, or the bewitching poison. His cup called Jám-i-Jam (the cup of Jam or Jamshed), it is related, was discovered, filled with the Elixir of Immortality, when the foundations of his capital were being dug. It is also called the Jám-i-jahán-numá or "goblet, reflecting the world," as it did so, on its polished mirror-like surface. It has furnished Oriental Poets with many allusions to wine, magic, and divination. (Malcolm's Persia; Raverty's Afghán Poetry; Richardson). Moore writes of it as:—"The jeweled cup of the King Jamshed with Life's Elixir sparkling high." (Paradise and the Peri.)
- 14 Kai Kubád Kaiáni (Greek Deioces), the founder of the Kaiáni dynasty, which ruled in Persia, when it, as Media, had thrown off the Assyrian yoke. It lasted from B.C. 703—331, when it was overthrown by Alexander the Great.
- 15 Either Kai Kasrá the Greek Cyrus, the third king of the Kaiáni dynasty who reigned B.C. 559—531, or Khasrau Parwiz (the Greek Chosroes II), the 24th king of the Sassanian dynasty, who reigned A.D. 591—628, and was a cotemporary of the Prophet, is here alluded to. Both are famous in Oriental History. The former, allied with Rustam, waged war with Afrasiab, King of Túrán, and invaded Trans-Oxania. He, according to Eastern Historians subsequently retired into religious seclusion, and gave his throne up to Luhr ásp; but is said only to have disappeared from view, and will again reappear on earth. The Greek Historians say that he fell in his expedition against the Scythians (or Túránis). Khasrau Parwiz was a most splendid, luxurious monarch, and up to within six years of his death successfully invaded all the Eastern possessions of the Roman Empire. But in 622 A.D. the Roman Emperor Heraclius marched against Persia, and penetrated to Isfahán. The Persian King fled, and was put to death by his own son.
- 16 Present Participle.

32. The Sámání¹⁷ was (once) in the world (renowned) :
The Saljúkí¹⁸ too did (in former times) exist.
The Ghaznaví¹⁹ in Ghazní (whilom) had his seat :
(The same) who (frequent) wars with Infidels did wage.
Now cannot of these a single trace be found :
Nor of the Barmecide,²⁰ nor of Yahiyá²¹ (the recluse).
35. (Once) were the pomp and state of the Abássides :²²
Still they were swallow'd up in the stream (of Time).
The tricks of Destiny nowise are conceal'd :
Since it continually doth practise them on thee.
Anon, on thee doth Destiny lavish (bright, red) gold :
Anon, (proud battle) steeds, and flocks, and (lowing) herds.
Anon, it blesseth thee with an (infant) son :
Anon, with relatives, and anon with kin.
Nor will it leave to thee thy (much-prizèd) gold :
Nor (leave to thee thy) wealth, nor (yet thy) property.
40. Against Shadád²³ did it its machinations work :
And yet still more them work'd against (the rich) Kárún.²⁴
41. Neither (as) a sire art thou (heedful) of thy sons :
Nor are thy sons (as) sons (mindful of thee, their sire) :
- 17 The Sámání, an Irání dynasty, ruled over Eastern Irán, i.e., Khurásán, Sístán, Balkh, and Trans-Oxania A.D. 874—1004. It fell at length to Ilak Khán, Kháu of the Uigur Turks, who extended from the Chinese province of Kánsu to the eastern frontier of Kokán. (Vambéry's Bukhára).
- 18 A Túrání dynasty, which ruled in Eastern Irán A.D. 1044—1166.
- 19 Mahmúd Ghaznaví. He reigned from A.D. 997—1030, and extended his dominions from the Persian Gulf to the Sea of Aral, and from the mountains of Kurdistan to the banks of the Satlaj. (Balfour's Cyclopædia). He made (apud Elphinstone) 12 expeditions or Holy Wars against the Hindú kingdoms of India. Moore writes of him as :—
He of Ghazní, fierce in wrath :
He comes, and India's diadems,
Lie scattered in his ruinous path. (Paradise and the Peri).
- 20 A family of Balkh, (who flourished between the year 781 and 800 A.D.) famous for its generous, magnificent, and just rule. It was extirpated by Hárún-ar-Rashid, the 7th Abási Khalifah. (Vambéry ; Johnson : Gibbon).
- 21 John the Baptist.
- 22 The 'Abasi Khalífah ruled from Baghdád 749 to 1259 A.D. They fell to the Moghal Chief Halákú, "Karr" in this line in the K. A. is a misprint for "Kar."
- 23 Shadád and Shadíd, two brothers of the tribe of 'Aad, were joint rulers of their native land. On the death of Shadíd Shadád reigned alone, and made a garden which he called Iram, in the deserts of Aden, in imitation of Paradise. When it was finished, he set out with a great attendance to view it ; but when they were come within a day's journey of the place, they were all destroyed by a terrible noise from Heaven. (Sale's Korán : note to Súra 89.) Moore describes him as—
..... "that impious king
Whom Death's dark Angel with his lightening Torch
Struck down and blasted even in Pleasure's Porch." (Veiled Prophet of Khurásán).
- 24 The Korán of our Bible, said by the Moslems to have been pre-eminently beautiful and enormously rich, so that his wealth has become proverbial. (Sale's Korán, note to Súra XXVIII.)

42. Every mortal for his own peculiar interests strives :
 Be he the son (begotten), or the father (who begot).
 The (human) throat is with its own saliva moist :²⁵
 (Be it throat) of beggar, or (be it throat) of king.
44. Thou car'st for thy own self : I care but for mine :
 Distinct (from me) art thou, distinct (from thee am) I.
45. Sorrow and joy are the (respective) lots of those
 Who have (written in their fate) tears (of grief) or smiles
 (of joy).
 If thou hast of followers an unnumber'd crowd :
 Or if thou wealth (and treasure) hast of amount (and sum)
 untold :
 When (Azráíl) Death's Angel shall for thee arrive :
 Naught (thee) will these avail, nor (I ween) will those.
 The fashion how this (weighty and important) matter stands :
 Draw nigh to me, and (list'ning) lend thy ear (fair) youth !
 Do thou for death prepar'd (and ever ready) wait :
 (Betimes) do thou arrange for thy eternity.
50. If thou hast the strength, works of super-erogation do :
 If not such works, (at least) those obligatory perform.
 Heaven is a home for none but such reserved :
 God (specially) rememb'reth those who super-erogatory works
 perform.
 If thou thyself be not (wholly) abstinent (and chaste) :
 Become the dust beneath the feet of him who abstinent is.
 All that (here) exists is the common property of all :
 Incumbent (then) on all²⁶ is the giving alms.
 If thou wealthy art, most liberally bestow :
 If indigent thou be-est, happier still art thou !
55. First, because no reckoning (of thy wealth) hast thou to give
 to God :
 Next, because (in wealth's meshes) thou wilt ne'er entangled be.
 In bravery do thou with the royal falcon vie :
 In tenacity of purpose with the phoenix,²⁷ (sublime bird !)

²⁵ Note here that "pa," contrary to the general rule, governs the nominative, instead of the formative plural. Vide Trumpp's Grammar, § 65, 7, (b), p. 89.

²⁶ It is common to all.

²⁷ Vide 'Abd-ur-Rahmán Ode XXV, note. The phoenix, however so often it dies, still perseveringly issues again from its ashes.

57. Be not thou in fashion like the (hooting) owl :
Which nor gay plumage hath nor doth it sense possess.
Eat, (the food) thy arms (have earned), and from it others give
to eat :
Be the (royal) lion and not the (ignoble) fox.²⁸
Be thou generous as much as in thy power lies :
Of liberality there can never be excess.
60. With thy head uncover'd to others shoutings raise :
"Of your wealth make booty, (aye) make booty (of your
wealth)."²⁹
When he had (the World's) engrossing pleasures spurn'd :
JESUS sat him down in Heaven's (exalted seat).
Be amiable (and pleasant) unto honey like :
Be not the (bitter) colocynth nor the (offensive) leek.
Be not the (stinging) scorpion, nor the (baneful) adder :
Increasing (mortal's) pain, destroying (mortal's) peace.
Do thou other's burdens on thy neck impose :³⁰
But thy own peculiar burden shift thou unto none.
65. The (present) world the scene of retribution is :
Who doeth evil deeds, evil will he find.
The rewards of sin are sorrow (and chagrin) :
The rewards of virtuous deeds are happiness (and joy).
Since all thy body's members will be, limb by limb,
Resolvèd unto black (and fertilizing) mould ;
(And as) this in truth is not black and (fertilizing) mould. .
O'er which thou tak'st thy walks at morn and (e'en) at eve :
Since it naught else is than (departed) maids and youths,
Who have (in the tomb) become the desert's soil :
70. When thou plant'st thy steps o'er their (unconscious) heads :³¹
(I pray thee) plant thy foot at least with lightish tread.
Pleasant are the (op'ning) flowers of (genial) spring :
Would that they could last (and sweetly bloom) for aye !
The (surface of the) earth verdant is and green
In the early days of the sign of Aries.³²

28 The lion hunts its own prey, the fox and jackal, according to Eastern tradition eat its leavings.

29 Vide Ode III, couplet 12, (note).

30 The original MS. has here "wra" : carry.

31 Lit : eyes.

32 Note the optative construction.

33 The first of the 12 signs in the Zodiac which the sun enters at the vernal equinox on the 21st March, i.e., in the spring.

73. (Then sweetly-scented) flowers bloom of every hue :
Both in the (trim) parterre, and on the forest (sward).
Not a single flower doth to its fellow semblance bear :
Nor (in any wise) are their sweet-scents the same.
75. For some few days they blossom (and fresh and verdant
bloom) :
But 'fore the Gemini³⁴ fast they (scorch'd up) fade.
Who more foolish is than (the night-warbler) Philomel ?
Or more infatuated than the honey-bee ?
Both whose affection's (centred) such an object³⁵ on,
As continuance hath but for a few (short) days.
The object which (both) shifting (and unstable) is :
On it the man of wisdom his affection doth not fix.
In the world erewhile (fervid) existent was :
The love of Yúsaf (chaste) and of Zuleikha (fond).³⁶
80. Tho' Waisá was, tho' Rámín³⁷ was : tho' Majnún was, tho'
Lailá :³⁸
81. Tho' Farhád was, tho' Shírín³⁹ was : tho' Wámik was, tho' Azrá.⁴⁰

34 The third sign of the Zodiac which the sun enters about the 25th of May.
The K. A. in line 1 of this couplet has "shi for wi." (Original MS.)

35 The rose. Vide 'Abd-ur-Rahmán Ode IV, Note 3.

36 Joseph and Potiphar's wife, known also as Ra'il. Their adventure is the subject of many Oriental Poems and Romances. Moore writes :—

.....Fond Zuleikha woos with open arms

The Hebrew boy who flies from her young charms :

Yet flying, turns to gaze, and, half undone.

Wishes that Heaven and she could both be won. (The Veiled Prophet of Khurásán).

The Moslems have a tradition that they subsequently married each other.

37 Waisá was the sweetheart of Rámín.

38 Vide 'Abd-ur-Rahmán Ode IV, Note 5.

39 Shírín was the Queen of Khusrau Parwíz, the 24th Sásanid (vide Note 12 in this ode). Greek historians describe her as a Roman by birth and a Christian by religion ; but she is represented in Turkish and Persian romances as the daughter of Maurice, the Emperor of the Eastern Empire of Rome. Her beauty, her wit, her musical talents, are still famous in the romances of the east, whilst her name Shírín is expressive of sweetness and grace. Her royal consort was fondly enamoured of her ; the epithet Parwíz (or precious) alludes to his worth. Shírín, however, never shared the passion she inspired, but gave her affections to Farhád, a sculptor, in whose breast her beauties kindled a flame, which deprived him of reason and of life. The whole of the sculpture at Be-sitún, 28 miles east of Karmán, in Persia, is ascribed to his chisel. He was promised, we are told in Persian romance, that if he cut through the rock and brought a stream that flowed on the other side of the hill to the valley, the lovely Shírín should be his reward, hence his other name Koh-kan, or mountain-digger. The story adds that he was on the point of completing his labor when the King Khusrau, fearing to lose his Queen, sent an old woman to inform Farhád that the fair object of his desire was dead. He was at work on one of the highest parts of the rock when he heard the mournful intelligence. He immediately cast himself down headlong, and was dashed to pieces. The corpse was shown to Shírín, and she immediately swallowed a poison which produced instant dissolution. (Gibbon Chapter 46, Malcolm's Persia.) Their love is sung by the Persian Poet Nizámi.

40 'Azra was the mistress of Wámik. They were two celebrated lovers, who lived before the time of the Prophet Muhammad.

82. Not of them can now a single trace be seen :
 Them did Destiny annihilate for aye.
 'T will not spare the flower which bedecks the lawn :
 Nor the (love-sick) nightingale, nor (the giddy) parouquet.
 From it (also) will not the (lisping) child escape :
 Nor yet the hoary head, nor the (beardless) youth.
85. Nor will last (for aye) the passion of the swain :
 Nor the fair beauty of the bonnie (blushing) maid.
 Anon, wilt thou thy son, and anon thy daughter mourn :
 Anon thy mistress (lost), and (anon) thy friend :
 Saying " After me what will these (most wretched) do ?
 What will of them all be the (ulterior) fate ?"
 Why rather dost thou not (with thyself) thus meditate :
 "What concern have I with their destinies ?"
 Destin'd fates are not to-day's, but of old (ordain'd) :
 When neither was the earth nor the canopy of heaven.
- 90 His own proper destiny will every one attain :
 Be he destitute (and needy) or be he passing rich.
 What anxious thought tak'st thou for this (mortal) frame :
 O thou for it distraught with (never-ceasing) care !
 If but the cravings⁴¹ of thy appetite be stay'd :
 If it be with barley-broth, or (cloying) sweets, (what heed) ?
 Th' object is thy body, that thy body should be cloth'd :
 Be it with (dainty) muslin or with sack-cloth coarse.
 If thou foot it to Ambition's (suasive) strains :
 Quickly will it bring thee unto shame (and grief).
95. Ambition hath (I ween) unto this attain'd :
 That it should (clear) discern between what is right and wrong.
 Those pursuits (and object) do thou praiseworthy deem
 By which the souls (of men) unto happiness attain.
 Knowledge with zeal pursue, since (afore-time) knowledge was
 (Of the Prophet Moses) both the Serpent and the Staff.
 Either in knowledge doth true (joy and) pleasure reign :
 Or in (Holy) Love towards Almighty God.
 All⁴² other (pleasures and) pursuits are altogether vain :
 Be they (high) exalted or (acknowledg'd) mean.

⁴¹ "Dzala."

⁴² Note how the pronominal adjective "hamah" does not inflect in the feminine (Vide Trumpp's Grammar, § 90, page 117) ; also how the Arabic adjective "abas" follows its example, (Vide Ganj-i-Pakhto Tale XXXII, note 15).

100. If (with thy lot) art malcontent, KHUSH-HAL :
 (Tell me) what heed thereat will take (stern) Destiny?
 Abandon not thy soul to anxious griefs (a prey),
 So long as in this world thou hast thy (mortal) life.⁴³
 If thou ever-joyous, liv'st, and ever (happy) smil'st,
 Right worthy art thou of the cognomen which thou bear'st.⁴⁴
 (Methinks) no greater fool existeth there than he
 Who to-day concerned is for the morrow's griefs.
 Envy and jealousy to one side cast. (KHUSH-HAL !)
 Live with heart and soul well-dispos'd to all.
105. Do not thou to-day thought for the morrow take :
 (But patiently) await what the morrow may bring forth.
 Unto God do thou all mankind commit :
 Be they (thy bosom) friends, or (thy bitter) foes.
 If thou in Philosophy (a second) Lukmán⁴⁵ art.
 Or if (in Medicine thou with) Bu 'Ali Siná⁴⁶ (vie).
 Nor wilt thou obstruct the (onward) march of death :
 Nor wilt thou escape (thy appointed) Destiny.
 There is no combating (the decrees of) Fate :
 Therefore present thyself obedient to⁴⁷ its will.
110. If thou thy own choice to Destiny⁴⁸ resign :
 Then indeed art thou in very truth KHUSH-HAL.⁴⁴

43. The substantive here is used poetically as an adjective.

44. i. e., Khush-hál, or happy conditioned.

45. Arab writers say that Lukmán was a near connection of Job, that he was a man of particularly ugly exterior and a slave, but most wise and eloquent. He and the Æsop of the Greeks are said to be one and the same person, but the matter will bear a dispute. (Sale's Korán Súra 31).

46. Abú Siná was the son of a native of Balkh, who went to Bukhára, and was appointed a Government tax-collector to the reigning Amír, Núh Sámání, (A.D. 976—997). He married a native of the country, and had issue Abú Siná, the famous Oriental Physician (known in Europe as Avicenna). He studied Greek Philosophy with a traveller from the west, and the most difficult works on medicine with a Christian Physician. He next acted as private Physician to the Amír of Bukhára, and after a time went to Khíva, Khurásán and other parts of Persia. He died A.D., 1037. Abú Siná was the author of over 100 works, principally on medicine, a few on physics, chemistry, and metaphysics. (Lerch's Khíva).

47. "War-wra" lit; bring thyself towards.

48. The dative post-fix "ta" has apparently been accidentally omitted here in the K. A.

ODE II.

ON INTRINSIC WORTH AS OPPOSED TO PRETENSION.

K. A., p. 338.

O (bubbling, surging) torrent ! that with such roar flow'st on ;
(Tell me) why so soon art thou of stream devoid ?

Let praise (rather) be the undaunted river's need :
Which in its onward course will ne'er obstruction brook!¹

Although the paper-kite (in mid-air) soars on high :
Still were it a thing of life² 'twould soar without a string.

The parrot's tongue of speech a (human) tutor needs :
Else forsooth 'twould be less honour'd than the crow.

5. Ascend, O (mighty) sun ! above the stars of Heaven :
That before thy face these (pretentious) stars may be eclipsed.

The essence of vitality will ne'er mercury forsake :
Tho' (men) it to flames subject, can it ashes (e'er) become ?³

If it were not its lustre in the furnace-heat to lose :
In such case might the agate with the sapphire compete.⁴

When birds their wing-feathers gain, then they strive to fly :
No object can completion without apparatus reach.

9. In his youth would he (unconscious) doze, but in his (maturer)
years :

The eyes of KHUSH-HAL KHAN awaken'd have from sleep.

1 Lit : let there be praise for the courage of the mighty river
Whose course (lit : business) will no wise be obstructed.

2 Lit : true.

3 The element of vitality is so strongly fixed in mercury or quick-silver (a word which in itself embodies the ancient alchemistic notion of the vitality of mercury, that it was *silver* in a fluid state *quickened* by some inherent principle), that even at 70° Fahrenheit or 39° below the freezing point of water, it emits a vapour sufficiently strong to tarnish gold. In other words, that, although subject to a much greater cold than is sufficient to kill water, *i. e.*, congeal it and render it inactive and dead (as ice), mercury continues to retain its active power and vitality. Again, whilst water at 212° Fahrenheit is annihilated, and passes off as a vapour in steam, mercury is only similarly affected at 680° Fahrenheit. Mercury on being heated entirely volatilizes and leaves no ash.

4 The lapidary's test, as applied to sapphire, shows that it is infusible before, and its "water" or lustre is unaffected by the blow-pipe, whilst agate loses its beautiful markings before a moderate heat, and is rapidly reduced to a glass-like slag.

ODE III.

THE SECRET OF HAPPINESS.

K. A., p. 339.

The Alchemy¹ of Joy let me reveal to thee :
('T is this) : with evil men do not thou consort.

Be not evil-tongued, ill-manner'd, thinking ill :
If thy desire be that ill should not thee assail.

If thou dignity desire, thyself less than others deem :
Elsewhere is no advice superior unto this.

Show kindness to thy friends as far as in thee lies :
Good-will also bear towards thy (bitt'rest) foes.²

5. The warnings of the virtuous hear, thereon action take :
Repentance (and regret) for the profligate's³ in store.

More heinous than neglected prayer, this omission is :
(Namely) the disregard of the counselling of four.

The spot where together in consultation sit :
Four ancient (and) experienc'd men, it they illuminate.

If with true fervency their hands in prayer they raise :
The door⁴ of success and aid will to them be unclos'd.

To no work will those without consultation lay their hand
Who acquainted are the consultation's benefits.

1 "Al-kaimiá," the science of chemistry, is an Arabic word, and the root of the English one, Alchemy or Alchymy. It is the fancied art of changing, by means of a secret chemical process, base metals into precious. At an early period the desire of gold and silver grew strong as luxury increased, and men indulged the hope of obtaining these rarer metals from the more common. At the same time the love of life led to the idea of finding a remedy against all diseases, a means of lessening the infirmities of age, of renewing youth, and repelling death. The hope of realizing these ideas prompted the efforts of several men. To transmute metals they thought it necessary to find a substance which, containing the original principle of all matters, should possess the power of dissolving all into their elements. This general solvent, which at the same time was to possess the power of removing all the seeds of disease out of the human body, and renewing life was called by the Greeks and Romans the Philosopher's Stone. (Encyclopædia). To orientals it is still known as the Buta-i-Kaimiá, or the Plant of Chemistry. (Bellew's Afghánistán). They to this day believe in its existence. Burnes in his "Kábal" tells us that Nawáb Jabár Khán, brother to the Amir Dost Muhammad Khán, was, during his visit to Afghánistán in the autumn of 1837, engaged in alchemistic studies.

2 "Dukkno" in the Pakkhto is a misprint for "dukkhmano."

3 Lit: unmusical ones.

4 "War."

10. The pleasure which a simple courteous act confers :
 So much doth not confer the bidding to a feast.⁵
 If the treasures of Kárún⁶ be (all) before thee heap'd :
 With liberality on every side them fling.
 Their wealth the foolish will behind for others leave :
 But it will the wise in advance send on.⁷
 Altho' for the foolish its rigours are pre-ordained :
 Still will they not become acquainted with the Truth.⁸
 In proportion as the (outward) friendship of the world is great:
 So in its heart are ill design and knavery (hid).
15. 'Mongst (men) ne'er would have been such clamour or such
 strife :
 Had each amongst them all⁹ with his fate contented been.
 Altho' like Hátim¹⁰ thou be'st lavish of thy gold :¹¹
 Still regard not (others) as to thee a single doit¹² in debt.
 The more evil that befalls the vile so much the better 'tis :
 Yet clemency and mercy (no less) great charms possess.
 This fleeting (passing) world is not of such account :
 That after it the wise should with their utmost power strive.
 Should thy life,¹³ thy wealth (aye) or ought else forfeit be :¹⁴
 (Still) steadfast ever stand in freindship's (loving) work.
20. Nor outwardly nor inwardly for blessings ingrate be :¹⁵
 On the Lord of Mercies thy affections ever fix.
 If thou happiness desire, consent thyself to toil :
 For without toil doth no one ease attain.
 E'en if disease thee bring unto the verge of death :
 If medicine can (only) be had for asking, do not thou it accept.¹⁶
 Altho' Destiny thee cast into the lion's jaws :
 (Even) in the lion's jaws forsake not fortitude.
 (For thyself) betimes of good deeds a treasure hoard :
 These few days of life to thee opportunity afford.

5 Lit: full plate.

6 Vide Ode I, Note 24.

7 i. e., make to themselves friends of mammon of uprightness, and gain by charity and alms a place in Heaven.

8 A Súfistic allusion. "Hakikat" is the fourth and highest degree of Súfism. In it the Súfí attains to a full or true knowledge of God "the Truth."

9 "Sarah."

10 An Arab celebrated for his generosity.

11 Lit: doest kindness with thy gold-pieces, doubloons, gold mohurs.

12 "Dauiri," a coin with one-eighth of a pice, or three-sixteenths of a farthing. The doit was an old Scotch coin worth about half a farthing; it is usually pronounced dite, and occurs in Pope's Poetry. (Webster's Dictionary).

13 Lit: thy head.

14 Lit: go.

15 "Kufrán" (Arabic) ingratitude.

16 This is an extreme illustration of the advice given in couplet 21.

25. Apply not thou thy lips unto forbidden wine :
But openly take a thousand lives (when sanction'd) by the
Law.¹⁷

If there be in this world life (worth calling life) 'tis this :
When mention is made of a man's fair deeds.

Such ease as with the ascetics' mat consorts :
Is not (experienced) by the monarch on his throne.¹⁸

28. (Therefore) may Heaven grant to KHUSH-HAL such a death:¹⁹
That e'en his tatter'd rags may not the dead-washer's vail²⁰
become.²¹

ODE IV.

THE MYSTERIOUS WORKINGS OF PROVIDENCE.

K. A., p. 341.

When I the component parts of creation scann'd (methought) :
Fool enter'd I the world, from it will go a fool, alas !

A veil intervenes, (Heav'ns) mystery unreveal'd abides :
So vast the treasury and subtle the decrees of Fate.¹

17. Lit: Apply not thy lips to water which is not lawful.
Commit by day a thousand murders by the law.
The purport of this couplet is that the Moslem should strictly conform to the Shariat or Holy Law; in that he should not taste wine, and in that he should exact strict retaliation for murdered relations agreeably to the law of Kisás (or retaliation), as laid down in the Korán, Súra II, (Sale, p. 21). Moslems do not consider taking life thus as murder; their law allows the individual to put the individual to death in any manner and at any time he may be able to do so, whereas our law vests this power in the State alone.
18. Lit: is not on the throne of monarchy.
19. Lit: migration (from this world).
20. An old English word signifying wages, perquisites. In Afghánistán the clothes of the deceased are the perquisites of the person who washes the corpse previous to burial. Lit: that his clothes may not be left for &c.
21. The purport of these two couplets is that the poet desires the ascetic's life of poverty and his death in utter destitution.
1. Lit: a veil comes between; comprehension from the matter remains (perplex'd). So great the purses (i.e., resources) and Intelligence of the Heavens (i.e., Fate). The allusion is to the "M'iráj" or Journey to Heaven, of the Prophet Muhammad, mentioned in the opening verses of the 17th Súra of the Korán. "The tale is one," writes Muir, "in which tradition revels with congenial ecstasy." Amongst others one tradition is that when the Prophet was about to view the whole glory of God and the mystery of the Heavens, a veil was, owing to his impatient anxiety to gaze upon them, suddenly interpos'd, which concealed them effectually and entirely from his view.

3. Creation's schemes a mighty mystery² if thou thereon reflect:
Nowise hath seer or saint³ (the clue to) its whole mystery
obtain'd.

Tho' one be born⁴ from (pious) Noah 'neath the flood's waves
he sinks :⁵

Whilst (impious) Azar's son⁶ finds immunity from the flame.

5. This is the work of a not earthly⁷ King : God doeth as He wills :
(Meanwhile, view) all parents here (at the event) distraught.

Is it a result of Time's caprice or of aught else beside,*
That good are born from bad, from vicious sires a virtuous
race?

Tho' thou may'st become so wise that thou canst Angels teach :
Still thou 'lt ne'er comprehend Creation's wond'rous scheme.

If some be damn'd, some sav'd, some saint like, some deprav'd :⁸
Behold them ! contemplate ! beyond, venture not a breath.

2. Lit : creation is a mighty scene of labour.
3. "Wali" amongst the Sûfis is one who has abandoned the world and attained perfection.
4. Note that "Zegedal" is one of the intransitives which has only the contracted form in the Tenses of Present Time. Vide Trumpp's Grammar, § 122 (a).
5. Lit : is annihilated in the storm.
6. The Patriarch Abraham, the son, according to our Bible, of Terah, but in Arabic tradition his grandson, and the son of Azar. The Jewish traditions make Terah captain of the army of Nimrod, King of Babylon. The Korân relates that after Abraham's abandonment of idolatry, he broke all the idols in the temple of his father, and for this was brought before Nimrod, who, as commentators state, ordered a large space to be enclosed in Kutha (which has been identified with the ruins of Towibah, immediately adjacent to Babylon) and filled with wood. The wood was set on fire, and into the midst of the flames Abraham was cast. He was, however, preserved by the Angel Gabriel, and the fire only burnt the cords with which he was bound. Indeed it miraculously lost its heat, and became an odoriferous air, whilst the pile changed for him to a pleasant meadow, though it raged so furiously otherwise that about two thousand idolaters were consumed by it. The origin of this Jewish tradition appears to be the verse in Genesis (Chapter XV, 7), in which God is said to have brought Abraham out of "Ur of the Chaldees," translated by the Jews as *out of the fire of the Chaldees*, taking the word "ur" not for the proper name of a city, as Sale remarks it really is, but for the Chaldee word "aor," signifying fire. The Eastern Christians also credit this tradition, and commemorate the event by a festival of their Church. (Sale's Korân Sûra 21, and Smith's Dictionary of the Bible). Dr. Wolff, as against the theory that the Afghans are of Jewish descent, asserted that "aor" was the only Hebrew word in the Pakkhto language; but Dr. Trumpp in the Preface to his Pakkhto Grammar shows that even it is of Zend origin, being derived from "atar," fire.
7. Lit : another.
8. Lit : If some be rejected, some accepted, some made pleasing, some ill-favored. Behold and gaze on them, but draw not a breath more than this.
i. e., do not attempt to discover the reason.

* The literal translation is—Is it a failing in the temper of the moment, or of some-thing else.

K. A., p. 341.

9. Thou, KHUSH-HAL, thy head in worship bow'st,⁹ and sayest⁹
"I pray :"

But glancest⁹ not at thy soul, in which Lát and Mináts¹⁰
un-numbered (sit).

ODE V.

THE BASE.

K. A., p. 342.

If base men were not (sin and) evil to commit :
What else could they do (tell me) beside, the base ?

Virtuous (deeds) do not thou from them expect :
How could they ever act virtuously, the base ?

When another's weal (and welfare) they behold :
Into (envious) tears themselves dissolve, the base !

If thou them accord a place within thy breast :
Thy (inmost) soul they 'll (wound and) lacerate, the base !

Depended it upon my prayer (alone I 'd pray) :
"Right soon (in his wrath) may God strike blind the base !

So that the world of them might (straightway) be relieved :
I would that God would cause (forthwith) to die, the base !"

7. Like the white-ant (in very sooth), KHUSH-HAL !
They wing² (at length) their (fatal) flight, the base.³

9 These 3 verbs in the original manuscript are in the 2nd and not (as in the K. A.) the 3rd person singular.

10 Lát and Minát, two idols of the ancient Arabs. They were destroyed by the early Moslems 629 and 630 A. D.

1 Lit: mouth.

2 Note the idiomatic use of the Pres. Participle as a substantive with "kawul:"

3 The allusion is to the fact that directly the flying ants get their wings and fly, they fall a prey to the birds of the air. This complet is a reply to the preceding one.

ODE VI.

IN PRAISE OF WINE.

K. A., p. 342.

A profess'd carouser I, from me sobriety do not crave :

I grasp the (oft) fill'd goblets from morn¹ till (dewy) eve.

Who is he that will compare the sun's beauty with thy face
(my love !)

The sun's as 'twere a rushlight,² whilst thy charms³ vie with
the dawn.

Veil⁴ not (thy eyes), Ascetic ! from viewing (a maid's) fair face:
Since such a deed is in the Code of Love allow'd.

In the day of grief Cupbearer ! wine into the goblet pour :
So that it may sparkling foam within the (crystal) glass.⁵

5. Up Censor ! KHUSH-HAL hath come : prepare thee for the
fray !

Lave thyself in wine, since ablutions are the true Moslem's⁶
arms.

ODE VII.

THE UNCERTAINTY OF LIFE.

K. A., p. 342.

Each moment like the Zephyr¹ doth life onward speed :
(Therefore) each moment should man bear death in mind.

Since the basis of his life dependeth on the air:
What reliance can we place on this (present) life ?

The earth of Adam is with the streams of grief made moist :²
'T was leaven'd by God's power in the space of forty days.

Prophets and saints have (all) gone down into the tomb :
Peradventure thou wilt say : "They no existence had."

1 For the gender of "Sabá," vide Trumpp's Grammar, § 9 (3), p. 29.

2 Lit : lamp.

3 Lit : perfect beauty.

4 "Pokkhal" or "poshal," to conceal.

5 Lit : the wine may rise in the glass with a fine lustre.

6 Lit : of the faithful.

1 Lit : the wind.

2 Referring to the Moslems account of man's creation. Korán Fúras 22, 35, 96 ;
(Sale's translation : pages 274, 358, 494). The literal rendering of the 2nd line
of this distich is "By God's Providence, forty mornings leavened it,"

K. A., p. 342.

5. Nought is Being in this world, if thou it survey :
 Since therein have none their (heart's) desire attain'd.
 If thou desire eternal life, unto thee I say :
 Wage the continuous warfare³ with thy (fleshly) lusts.
 The way-farer in proportion to the road which 'fore him lies.
 In proportion (due), takes provisions for that road.
8. Come ! from other (objects) thy heart disse'er KHUSH-HAL :
 Thy soul (e'er) joyful keep with hopes of seeing God.

ODE VIII.

ON THE CARPING CRITICISM OF THE WORLD.

K. A., p. 343.

- No wise will thou escape the gossip¹ of the world :
 Altho' thou in thy bearing with the angels vie.
 If in thy youth thou 'rt continent, (of thee) it will say :
 "Incontinence hath he gi'en up with ashes on his head,"²
 If in the old age thou 'rt incontinent, (of thee no less) 'twill say :
 With his grey beard how acteth he, the insensate dolt !"³
 If thou withhold thy tongue from words and silent be :
 At once 'twill thee nickname : "The beast of the threshing
 floor."⁴
5. If thou ope thy mouth to every one, (at once of thee) 'twill say :
 "He jabbers but he hath no brains within his head."
 If thou live secluded from society, 'twill say :
 "Perchance he thinks himself above⁵ such folk as we"
- If thou visitest each several (neighbour, of thee) it will say :
 "From night to morn he roams (beggar-like) from door to
 door."⁵
- If thou gain much wealth, and it not on thyself expend :
 Thy very son will thee a stingy wretch nickname.

3 "Jahád" "Jahád-i-akbar," or the greater warfare, is against the lusts of the flesh "jahád-i-asgher," or the lesser warfare, is against the infidels. (Johnson).

1 Lit : mouth.

2 i. e., in sorrow, having been driven thereto by its consequences.

3 Lit : stupid ass.

4 The allusion is to the muzzling the cattle that tread out the corn.

5 Lit : does not see himself good enough for us This is a very common idiom in colloquial Pakkhto.

9. If on every one thou lavish (all) thy gold :
(The world) will of thee say : 'T is the gains of fraud this
wealth.
10. If thou growest rich, thou 'lt be called by Kárún's⁶ name :
The poor man will be called an idiotic wretch.

* * * * *

* * * * *

If thou art valiant with the sword and brandish it will skill :⁷
It call'th thee a crazy loon, perchance a maniac.

If in the fray thou lag, and (patient) bide thy time :
It says : " He screens himself, he's a coward and not brave."

15. If thou wear gold-lace and brocade, and take thought⁸ for thy
garb,
It says : " This a woman's habit is, and nowise a man's."

If thou wear simple⁹ garb, of thee (no less) it says :
" This folly doth a miser or a churl befit."

If thou in every country roam, unto thee it says :
" Desire for gain leads him to traverse every route."¹⁰

If thou sit at home and no-whither go :
It says : " He sits at home like any (simple) lass."

* * * * *

20. If thou wed (a wife) against thee it spreads abroad :
" When free he was not happy, now hath he ta'en a troublous
road."¹¹

What of these? a thousand (quips and) taunts like these
abound :

Should I them record, for thee, a volume I should fill.¹²

22. Why should thou and I be accounted aught in any's mind ?
The Prophet (himself) did not the world's remarks escape.

6 Vide Ode I, Note 24.

7 Lit : if thou art skilful with the sword, and cause it to dance. " Maranai " combines both the idea of bravery and skill.

8 Lit : trouble, " Di " in this line is a misprint for " da."

9 Note " sádah " being an adjective borrowed from the Persian, does not inflect to agree with the feminine substantive plural " jáme." Vide Trumpp's Grammar, § 90.

10 " Ler " for " lár " by a process known to Oriental Grammarians as " imála," i.e., the substituting in writing or pronunciation zer for zabbar, or álif, e.g., kitáb is by this process pronounced kitib. (Johnson).

11 " Pa balá sar shuh." This idiomatic meaning of " sar kedál " is found in Ode XX, Couplet 6; Chaman-i-Bc-Nazir Ode XLIII, last line; Sháhzáhdah Bahrám, Couplet 585.

12 Lit : make.

ODE IX.

THE POET'S SERVICES TO THE PAKKHTO TONGUE.

K. A., p. 345.

When in Pakkhto Poetry I my standard rais'd :
 The World of Words did I on my war-steed subdue.
 The glow-worm was (anon) the hero of black night :
 But like the morning-star did I eclipse his feeble light.¹
 The heart's secrets cannot in one's own breast be lock'd :
 Although them (thus) to keep (oft) my tutor me advis'd.
 Alone in the Present or the Past did I know pleasure² find,
 Until³ he unto me the zest of authorship disclos'd.

5. The Odes of Mirzá,⁴ I into my wallet cramm'd :
 I smiled at Arzáni, (of) Khweshkai's (clan and Zamand's (race)).⁵
 Although Daolat⁶ was and Wásil⁷ and many more there were :
 In Poesy have I laugh'd at the beards of this whole crew.⁸
 Those who used to munch (afore-time) barley-cakes,
 For them have I prepared (sweet and) sugary buns.
 Rubies and pearls poetic for them together have I strung :
 And ruin'd have I the (whilom) pedlar of glass beads.
 Heaven born's each word of mine or inspir'd 'tis :
 So that most euphonious Idyls I have writ.⁹

10. By Tropes and Metaphors and expressions nice :
 Have I in various ways (my mother) tongue improv'd.¹⁰

1 Lit : exhibited myself against him.

2 The original manuscript has "hastí," existence, for the "fáida" of the K. A.

3 The K. A. has "tsah" a misprint for the *chi* (*i. e.*, tso chí, until) of the original manuscript.

4 An Afghán poet, known as Mirzá Khán Ansárí, who flourished *circa* A.D. 1630. There is just a tinge of jealousy in this line, as Mirzá's effusions are considered by Raverty to be more sublime and grander in conception than those of any other Poet. (Afghán Poetry, page 54).

5 Mullá Arzáni flourished *circa* A.D. 1550, and assisted the famous Baizíd (Ansárí) in his heretical writings. He is the earliest Afghán Poet, whose date has up to the present time been fixed. His ancestor Khweshkai was son of Zamand (see Tárikh-i-Murass'a, Tree I). The Khweshkai clan resides (apud Dorn) on the River Tarnak, (north-east of Kandahár), Ghorband (north of Kábal) and elsewhere.

6 A Poet who wrote in Pakkhto, and is supposed to have been a Hindú.

7 I cannot trace the Poet Wásil. It is probably a *nom-de-plume* ("He who hath met his mistress") like Ashraf Khán's "Hijrai." (The Exile): and Kázim Khán's "Shaidá," (The Love-lorn).

8 Lit : of every one.

9 Lit : the exact number of feet according to the scansion of metre. The Khataks regard Khush-hál Khán as "The Father of Pakkhto Poetry," but are not strictly correct in doing so, (vide couplets 5, 6), the real truth probably being that both he and Mirzá, who was cotemporaneous with him (vide *supra*, note 4) considerably improved its style.

10 Lit : imparted sweetness to.

K. A., p. 343.

11. On virgin themes have I Pakkhto verses writ
 After the fashion of Shiráz¹¹ Khujand's¹² bards.
 All the trees in the grove (of my verse) ingrafted are :
 (For sober) truth have I on metaphor engraft'd.
 I care not for praise or blame,¹³ nor such a Poet¹⁴ I,
 That reluctantly should folk¹⁵ take pleasure in my rhymes.
 In the Persian tongue is my tongue vers'd as well :
 (Whilst) in the Pakkhto tongue folks exceeding glad I've
 made.
15. Foods to amuse¹⁶ one need but simply wag one's head :
 But men competent to judge¹⁷ have eulogized my verse.¹⁸
 He who cannot bring his heart these my verses to approve.¹⁹
 Must be with envy ripe,²⁰ or else a (sorry) fool.
 Fools are like the crows, a filth-devouring (race) :
 But the green paroquets delight themselves in sweets.²¹
 No profit and no object mine in wooing thus the Muse.²²
 Love ('t is that) hath around my neck this halter flung.
 In the poetic strife none 'th o'er me the mastery gain'd.²³
 By my own genius²⁴ I've the most finished Poets sham'd.²⁵
20. O heart ! since thou the pursuit of poesy did'st elect :
 Both trouble hath been thine, and joy—if thou reflect.
 Thy joy (is) this : that thou art the Poet of the Age :²⁶
 Thy trouble : that with thought thou hast thyself o'ertaxed.²⁷
 Every man till Doomsday will in this world remember'd be :
 Whom God hath in his mercy caused to be renown'd.
23. O Love ! more worthy thou than the Emperor Aurangzeb.²⁸
 Since KHUSH-HAL'S head 'mongst men thou hast uprais'd on
 high.

11 Reference is here made to the Irání Poet Shekh S'adí, of Shiráz, the Prince of Persian Moralists. He was born 1175 and died 1292 A.D. at the advanced age of 117 years.

12 A city of the Khánát of Kokán (the ancient Farghána). Reference is here probably made to the Tárání Jamál-ud-din Sitájí, an exegetical teacher and Sáfi poet, who took up his abode at Khujand, in Turkistán, from A.D. 1230 to 1242. (Vambéry's Bukhára). Khush-hál-Khán desires here to say that he had raised Pakkhto poesy to the level of Persian and Turki poetry.

13 Byron writes :

I seek not glory from the senseless crowd :
 Of fancied laurels I shall ne'er be proud.
 Their warmest plaudits I would scarcely prize :
 Their snares or censures I alike despise.

14 Lit : man. 15 Lit : any. 16 Lit : in the fate of fools. 17 Lit : wise.

18 Lit : words. 19. Lit : he who hath offended his heart, &c. 20 Lit : full of.

21 Lit : will fulfil their heart's desire on sugar. 22 Lit : this business.

23 Lit : held my wrist in this matter, i.e., poetry.

24 "Pazor." Lit : by force.

25 Lit : freed my wrist from (each) leading man (i.e., poet).

26 Lit : eloquent one of the age.

27 Lit : made thy mind turbid.

28 The Moghal Emperor of Delhi at the time the Poet flourished. Reference is here made to couplet 18½.

ODE X.

THE ART OF POESY.*

K. A., p. 346.

Like as for the arrow an archer is requir'd :
So for Poesy a Magician is required.

In his Mind's hand continuous the scales of metre held :
A stern critic¹ he, if it be a foot too short or long.²

The Bride of Truth should he upon her black palfrey³ mount :
O'er her unsullied face the veil of Trope held down.

To the view from her eyes should she (constant) flash⁴
A hundred oglings, and coquettish, winning looks.

- 5 Artistic ornaments⁵ should he of various hues upon her heap :
And her with the sandal-wood and safflower⁶ of Metaphor
adorn.

Anklelets should he place of Alliteration on her feet :
Rhythm's neck-let on her neck, a long (drawn out) mystery.

- 7 Possessing (in addition) sly-looks of meaning hidden deep :⁷
From head to foot throughout, her whole form should be a
mystery complete.

* This is perhaps the most finished Ode in the Kalid-i-Afghani.

1 Lit : a tale-bearer.

2 Lit : if the weight (or metre) be a grain (torai) too much or too little. Torai is the black speck on the Rati or red-seeds of the *Abrus Precatorius* a leguminous creeper. These seeds are used as weights to weigh gold and opium, both valuable commodities. A single seed is of almost no weight whatsoever; the weight of the black speck on it must therefore be infinitesimal.

3 Allusion is here made to the black ink with which the poet writes.

4 Lit : exhibit the blandishments of her eyes.

5 Lit : jewels of the art (of poetry).

6 Sandal-wood oil is used for the hair, and safflower for the lips.

7 Lit : Possessing the wink of fine distinction of meaning. The idea is that as the meaning of a wink is hard to discover, so should a poet insert into his odes verses of subtle import, so as to puzzle the reader ! The student will understand that throughout this ode the art of poetry is compared to the art of preparing a bride for her marriage.

ODE XI.

TO A SELF-CONCEITED CRITIC.

K. A., p. 347.

O thou with thy own (crude) surmisings craz'd¹ :
Destin'd ne'er to comprehend (nor to attain) the truth !²

No grain art thou that thou a kernel shouldst possess :
O useless (mass of) chaff ! of (solid) grain devoid !

To thy own failings thou stone-blind hast become :
O quick thou to spy out³ of others the mistakes !

Altho' its perfumes may wafted be abroad :⁴
Is the wood-aloes⁵ (still) than the ebony⁶ more choice ?

5 O peacock ! never with the paroquet canst thou vie :
Altho' (great) elegance of form thou may'st possess.

Tho' on (timid) pullets thou cans't (downward) swoop :
Still for this (alone) no hawk art thou, O kite !

The bride who beauty's charms nowise doth possess :
On her of no avail are pearls and rubies (choice).

Draw nigh, and in the glass thy countenance behold,
That unto thee thy face may truly be display'd.

9 (To thee) doth KHUSH-HAL Khatak (loudly) cry "Avaunt !"⁷
To thy dissembling ways and to (thy hollow) cant.

1 Lit : raging.

2 Lit : despairing of attaining reality.

3 Lit : to spy on.

4 Lit : its spyings are produced,

5 More strictly the Agalcachum, a very soft resinous wood of a highly aromatic smell, brought from the Islands of the Indian Archipelago, and burnt as a perfume. It is much prized throughout the East. The tree is said to be void of it when in a healthy state, and only to exude this resinous substance when in decay, or even after it has died. This makes the poet's simile here more forcible, as he is writing of a man who cannot see the beam in his own eye, whilst he strives to take out the mote which is in his brother's eye. The wood-aloes has no connection with the common alooe. (Balfour's Cyclopædia; Webster).

6 A species of hard, heavy, durable, and very valuable wood, principally obtained from Madagascar and Ceylon. The most usual color is black; the true ebony is that color and of so deep a hue as to be used to personify blackness. (Balfour; Webster).

7 Note the original construction.

ODE XII.

EXHORTATION TO PRAYER AND FAITH.

K. A., p. 347.

O Friar ! in thy prayers faint-heartedness I descry :
Therefore, hast thou from (God's) marriage-feast omitted been.¹

God's mercies varied are and everywhere abound :²
To him who seeketh Him no hindrance offer'd is.

In this present life whate'er is sought for that is found :
Yea ! (the suitor) gains a portion 'yond his prayer.

How (e'er, I ask) will he the luscious honey³ gain
Who the dread sting of the honey-bee avoids ?

5. Now betimes should'st thou for the physician send :
How much longer in the world wilt thou live on with wounded
breast ?⁴

In no creed have I sincerity descried :
I am with the Creed and Faith of all acquaint.

With each shaft as I was pierc'd I (straight) thereon did find,
That each shaft into my frame was from my own quiver (sped).

From others no concern, no fear have I of ill :
So long as sin doth not from my proper self-accrue.

9. There is no zest, KHUSH-HAL ! in the promis'd kiss :
If thou 'rt enamour'd of my lips, (my love !) to me draw nigh.

1 Lit : hast thou departed from the distribution of the marriage food. "Khwanai" is in Pakkhto the food sent by a mother to her daughter the morning after her marriage. I am indebted to the Reverend T. P. Hughes for this note.

2 Lit : are.

3 Lit : the sweet things of honey.

4 Lit : with a wound in (or of) thy heart.

ODE XII.

QUESTIONS AND ANSWERS.

K. A., p. 348.

To-day I to my tutor a few queries put:
With answer to each query he did me dignify.

Quoth I: "Who is he that is for aye unchang'd?"¹

Quoth he: "For aye unchang'd is the Glorious God!"

"Who is he that is for aye unstable in his state?"²

"The (weak) sons of Adam are subjected to this fate."³

"What is the source of ease?" Answer'd he: "Three things:
Health of body, peace of mind, and the good things of this
world."

5. "What man of my friendship most worthy is?" quoth I:
"He who doth not harbour treacherous intent."⁴

"What career should the young man in his youth pursue?"
"Unceasingly of knowledge the engrossing pursuit."

"What course should the old man follow in his age?"
"His actions should he ever with discretion frame."

"What man," quoth I, "will always (highly) be esteem'd?"
"Whosoe'er nowise from any asketh aught."

"From whom ought one ne'er one's expectations to withdraw?"
"From him whose birth and deeds alike (both) noble are."

10. "What are the most renown'd achievements of this world?"
"They all Romances are: Dreams, aye! Phantoms (of a Dream)."

"What contest and what strive e'er seemly are?"
"Such are of knowledge the disputings and debates."

"Who's he that speaketh truth and yet lightly is esteem'd?"
"He who continuous of his own virtues prates."

"Who is rightly styl'd bereft of joy (in life)?"
"Every one around whose neck a large family doth cling."⁵

"Whom should a man (truly) fortunate esteem?"
"He who with his wealth doth liberally act."

1 Lit: in the same state.

2 Lit: in various states.

3 Lit: state.

4 In the text "tayat-ál" appears for "tayat," with the view of keeping up throughout the final letter "(l)" of the ode.

5 Lit: on whose neck is, &c.

K. A., p. 348.

15. "What man is he who's worthy to be praised?"⁶
 "He who with (true) cheerfulness doth (his goods) bestow."
 "How from a vicious friend shall I myself set free?"
 "Unceasing do thou him for money importune."⁷
 "Whom should I ever with mistrust and fear regard?"
 "He unto him are both right and wrong alike."
 "What are to a mortal dearer than his life?"
 "His creed and next the wisdom of this world."
 "What is it that thereby (a man's) wisdom is made void?"
 "False vauntings (and false boasts) and assertions false."
20. "How at all events may boastings be made good?"⁸
 "Requisite is gold, and youths who their lives will sacrifice."⁹
 "What is it that of generosity's the mark?"
 "Clemency (and moderation) in the hour of success."
 "How unto heaven can I wing my flight?"
 "This on virtue's plumage and pinions depends."
 "What career is (that which) is of all the best?"
 "That which virtuous is and in honest deeds abounds."
 "What ought I to do a physician (ne'er) to need?"
 "Eat little, temperate live,¹⁰ and but little sleep."
25. "What must I do that of me all may enamour'd be?"
 "Speak not what is false, nor engender strife."
 "Of whom should I in an undertaking counsel take?"
 "Whosoever may to Perfection¹¹ have attain'd."¹²
 "To whom befitteth it a kindness not to do?"
 "Those who foolish are and of vicious tastes."¹³
 "What man ought one to denominate one's foe?"
 "Whosoever feels at thy success aggrieved."
 "With whom should I intermarry and make friends?"
 "Whosoe'er (in life) hath a lower station than thyself."

6 Note the inflection of the gerund used substantively.

7 Note the idiomatic use of the gerund with "kawal" as a substantive.

8 Lit. : come to a head.

9 Lit. : as warriors.

10 An euphemism for the original, which will not bear translation.

11 i. e., to a perfect knowledge of God, such as Sūfis who have passed through all four degrees of their mystic faith.

12 Supply "wi" in the Pakkhto. The auxiliary of the Compound Past Tenses is often omitted in Pakkhto Poetry.

13 "Ghair-sāl" a man of evil habits or of low birth.

K. A., p. 348.

30. "What man can one justly a Moslem style?"
 "Whosoever doth in sin not pleasure take."
 "What object" quoth I "is a Paradise on earth?"
 "A wife¹⁴ who gentleness and beauty doth possess."
32. "What are these verses¹⁵ of the Khatak KHUSH-HAL?"
 "They all (choice) pearls, agates, and rubies, are."

ODE XIV.

THE POET'S LAMENTATIONS FOR HIS OWN SINS, AND THE
 IMPOSTORS OF HIS AGE.

K. A., p. 350.

Through anxiety I cannot sleep, wide awake am I:
 Therefore unto the world I night-vigils seem to keep.¹
 Mountains, aye (very) mountains,² do I recall to mind of
 guilt:³
 Thereon before my God repent and pardon crave.
 On my lips are prayers for grace, but in my heart are evil thought:
 Therefore at my prayers for grace I feel shame-fac'd (and asham'd)
 The actions of the Shekhs⁴ of the present time I watch'd:
 When awhile with them I sit I of them feel afraid.

5. Though their actions are not godly thank-offerings they accept:
 At the piety of these false Shekhs with surprise I stood aghast.
 Such spoils as these (false) Shekhs, God's name loud repeating,
 filch:⁵
 Could I at (such) plunder, such (bare-fac'd) pillage feel rejoice'd?

¹⁴ The word employed is a Khatak one.

¹⁵ Lit.: words.

¹ Lit.: I became a performer of the "tahajjud." The "tahajjud" is one of the three voluntary (Arabic: "nafal") prayers of the Moslem day: and is said after midnight. (Hughes). The word Vigil ("devotion performed in the customary hours of rest or sleep:") (Webster) aptly translates "tahajjud" here.

² There is also another form of this plural "ghra-ah."

³ Note that reference being to quantity or degree, the substantives are placed in apposition. Vide Trumpp's Grammar, § 181 a (1).

⁴ Vide Tārīkh-i-Murass'a, Chap. II, note 16.

⁵ Lit.: this plunder which the Shekhs with loud repetition of God's name (zikr) make. One of the duties of certain orders of Sūfi votaries is to repeat the name of God day and night continually, calling out "Yá hu! Yá hak Lá illáhi illa hu!" till they work themselves into a state of delirious ecstasy, which the orthodox call "Majzúb." For further particulars see Vambery's Travels in, also his Sketches of, Central Asia.

To them do I abandon such sanctity as this :

At Doomsday may I rather in the array of heroes⁶ stand.

8. I KHUSH-HAL, Khatak, the fame with fiery ardour seek :⁷
Which, patent to the world,⁸ risks its life⁹ in war.¹⁰

ODE XV.

CONJECTURES AS TO A FUTURE STATE.

K. A., p. 351.

Perplex'd am I, I wot not what I am, or shall become :
Whence I came, and whither after all shall wend (my way),¹

No one hath brought back news of those who have gone before:
Howe'er so much from every one their fate I enquiry make.

Here whomsoe'er I meet,² to-night in this (wayside) hamlet³ rests:
(But) I perceive that all at length from it in turn depart.

The world a (round) basin is, like to an ant am I :
Amaz'd I in it roam, and struggle hands and feet.

5. When I survey the world and the projects of mankind :⁵
They all are children's games which like them I also plan.

Be it thy money or thy land, with which thou art engross'd :
I them both account but a phantom and dream.

7. Tho' thy black-locks are turn'd grey, thy passions are
unchang'd :

Rely on it, KHUSH-HAL ! I wrongly style thee⁶ man.

6 This is one of the meanings of "rind." (Vide Johnson's Persian Dictionary *in verbo*). Its employment here is authorized by the next couplet.

7 Lit : sacrifice myself to.

8 Lit : openly.

9 Lit : trifles with its head. The Persian Infantry of the line are called "Sarbaz," or head-riskers.

10 Lit : with swords.

1 Lit : go afterwards.

2 Lit : whosoever is seen (by me).

3 i. e., this world.

4 Lit : I account their departing, &c. Vide Ode V, note 2.

5 "Wukri" in the K. A. is a misprint for "wugri :'" also (couplet 6½), dá wárah for "dwárah."

6 Lit : place upon thee the name of, &c.

ODE XVI.

THE POET REVIEWS HIS LIFE AND FORTUNES.

K. A., p. 351.

Thanks to God¹ who from non-entity me into being called :
And made me no other species : from Adam am I born.

Like all my ancestors I profess Muhammad's creed :
The mission of his Four Colleagues² do I co-equal hold.³

This do I aright conceive : that all four sects are right :
Whilst firmly I hold to the sect of Hanafî.⁴

Great respect within my heart hath God⁵ for Holy Doctors
plac'd

But little respect in me hath he for modern Shekhs infus'd.

5. No sot, no (rakish) gambler, no debauchee am I :
No Kâzî⁶ and no Muftî,⁷ whose only heed is for their bribes.⁸

Mine's the Destiny of the sword,⁹ a Pakkhtûn am I by birth :
And of a lineage that nor wealth nor followers lacks.¹⁰

My Sire¹¹ was in a gory shroud entomb'd,¹² like my fore-fathers
all :

In their revenge¹³ have many died whose blood the world hath
drench'd¹⁴

My father Shahbâz Khân was in bounty Hâtîm's peer :
A lion-hearted chief, more skill'd than Rustam¹⁵ with his blade.

1 Lit: I am indebted to God.

2 The term "Châr-Yâri" is synonymous with *Súni*, the grand division of Moslems who regard the four companions of Muhammad, viz., Abu-Bakar, 'Umar, 'Usmân, and 'Ali (who were also the four first Khalifas) as of equal dignity. The Shiâs, on the contrary, give the superiority to 'Ali as the son-in-law of the Prophet.

3 Lit: generation by generation have I come down a Musalmân of Muhammad's creed.

The mission (lit. business) of his four companions I confess to be amongst themselves altogether equal.

4 The Sunis are divided into four chief sects, the Hanafis, Mâlikis, Shâfis, Hanbalis.

5 Lit: He.

6 Vide Ganj-i-Pakkhto Tale XVIII, Note 7.

7 The Muftî is one whose exposition (fatwa) of the Shari'at, or Muhammadan Law, has the authority itself of Law.

8 Lit: whose gaze is on the number of their dirhams. Vide 'Abd-ur-Rahmân Ode VI, note 10.

9 Lit: He (i. e., God) hath given me, etc.

10 Lit: from my father to my grand-father I am not without, etc.

11 Vide *complet* 8. Martyrs, i. e., those who fall in battle, &c., are buried in their clothes as they die, without the usual "ghusl" or washing of the corpse. Shahbâz Khân (the Poet's father), Yahiyâ Khân (his grandfather), and Ako (his great-grand father) all died violent deaths. The first fell in fight against the Mandans of Yûsafzai; the second was murdered by his son, 'Aâlam Khân, and the third with the Bulâk clan at Pîr Sabâk, between Akora and Naoshera, but on the opposite bank of the River Kâbal.

12 Lit: went to the grave.

13 Lit: for them.

14 Lit: hath gone throughout the world.

15 The Persian Hercules. He was the son of Zâl (by some identified with Achæmenes of Herodotus, who was the progenitor of the most noble of the Persian families, the Achæmenides, which gave many kings to the Kaiânî dynasty, and

K. A., p. 351.

9. Firm and steadfast in God's law, ever virtuous were his deeds :
No man of letters he,¹⁶ still than the wisest was he wise.
10. How fitly Yahiyá Khán—may he rest in peace !—can I extol ?
My grandsire he; like Yúsaf¹⁷ from head to foot well form'd.

Were another mounted, he afoot : of equal height they'd be :
Of lofty stature he, and in due ratio brave.¹⁸

Another forefather mine, Malik Ako,¹⁹ who first laid.
The foundations of the still-existing Khatak fame.²⁰

Thirty years have sped since my sire a martyr fell :
The Yúsafzais him slew,²¹ in Sama²² I lit (the avenging) blaze.

to which Cambyses, Cyrus, Darius Hystaspes, and Xerxes belonged), Governor of Sistán, and his wife Rúdába, a Princess of the Royal family of Kábal, and is said to have been descended from Zohák, the fifth Peshdádián king. He extended the Iráni rule to the Oxus, freed on one occasion his sovereign, Kai Káuś, the second Kaiáni King, from the captivity of the king of Mazandarán, the Deo Safed, or White Demon (probably some European prince of the North—?Russia), both of whom he killed; and on another from captivity in Syria. He subsequently repelled a Túrání invasion, and drove the invaders under King Afrásiúb, probably the Greek Astyages across the Oxus. It was in this expedition that he had a combat with his unknown son Sohráb, the fruit of one of his early amours, in which he gained a victory that embittered all the joys of his future life. It is pathetically related by Persian Poet Fardausi. He in this and the succeeding reign of Kai Khusrau (the Great Cyrus) waged many wars against Afrásiúb, who at length fell into his hands and was put to death; whilst Samárkand and Bukhára were annexed to Irán. Kai Khusrau appointed Rustam hereditary governor of Kábal, Zábálistán, and Nimroz. In the reign of Gushtasp (Darius Hystaspes) defeated and killed the heir-apparent Isfandiár (? Xerxes I), and at length himself, in the reign of Ard-Shír Drázdast (the Greek Artaxerxes Longimanus), fell a victim to his own brother's treachery. The king on Rustam's death invaded his territory, and put all his family to death. Besides the above the most prominent deeds of Rustam were the taking of Kil'a Sufed near Shíráz in the reign of Manuchahar, (the 7th Peshdádi monarch); his combats with Afrásiúb, Pilsúm, Búrzú (his unknown grandson, and son of Sohráb), and his capture of the kings of Barbary, Egypt, and China. Sir John Malcolm (in his History of Persia, Vol. I, p. 236) gives detailed reasons for identifying the Persian hero with the Artabanus of Herodotus. (Malcolm's Persia; Herodotus).

16. Lit : he had not writing and reading.
17. Joseph, who is represented in the Korán as of exceeding beauty. Vide Sales' Korán Sura XII, (p. 191, note n).
18. Lit : as many deeds of bravery were abiding in him.
19. Vide Tarikh-i-Murass'a Chapter VI.
20. Lit : he amongst the Khataks first introduced this destiny of greatness.
21. In A.H. 1050 or A.D. 1640 (Vide 'Tarikh-i Murass'a Chapter VII). This would give the date of this Ode as A.H. 1080 or A.D. 1670. But in couplet 17 the text has the year Ghafad, a chronogram for A.H. 1084 or A.D. 1674, four years later than that of the Ode. The Nawáb of Tori has kindly, from inspection of his private manuscripts, pointed out to me that the word Ghafad is an error of the copyist for 'Aghad, an excusable error when the great similarity of the Persian letters composing the two words is taken into consideration. The chronogram 'Aghad gives the date A.H. 1074 or A.D. 1664, which is, moreover, established by the following quotations from other writings of the Kháh to be the date of his being taken captive by the Moghals. He writes

14. Beside me are Pakkhtúns many, 'mongst them the only sword²³
 am I :
 I seize, bestow, enslave, set free, and slaughter with my edge.
15. Many clans (and tribes) have waged feuds with me :
 Beforeme theirheads they bow'd, and thus escap'd (worse) ills.²⁴
 Alone the Yúsafzais have to me favours shown :
 Most amongst the Akozais²⁵ the true Afghán spirit dwells.²⁶
 In the year Aghad²⁷ when I into Moghal²⁸ bondage fell :
 My household and my clan amongst them stay'd awhile.
 Some years did Aurangzeb me in Hindústán confine :
 I reach'd my home unscath'd and from his tyranny was freed.
 All who for me death in my dungeon plann'd²⁹
 Have died, are poor, are ruined, no ill have they escap'd.
20. From my bonds like Joseph freed, now do I that I list :
 The purest gold was I, nor hath my worth the flame decreased.
 Ashraf Khan's my son, he my scatter'd house together brought :
 When I to prison went, my (whole) household was distraught.
 Twenty-four other sons have I amongst them eldest he :
 May they all reach their prime ! God them from harm defend !
 I now five grandsons have, ('mongst them) Afzal (son) of³⁰
 Ashraf Khán :
 God grant him long to live ! of him great hopes I entertain.

(vide Dr. Bellew's complete *Diwán* of Khush-hál Khán, Khatak, in Pakkhto printed 1869, page, 359, line 3):—

Zar dzalor awiyá Hijrat wuh :
 Haghah kál chí bandiwán shwum.
 One thousand seventy-four of the Hijra was
 The year in which a captive I became.

And again, page 452, line 15:—

Zah ham pa wasát da Ramzán koch-mál koch-mál :
 War-aghlam darbár-ta zir tsalor awiyá wuh kál.
 I also in the middle of Ramzán, by regular marches.
 Came to the emperor's presence 'twas the year 1074.

22. "Sama," or the level (country). It is a name especially applied in North Afghánistán to the Plain of Yúsafzai.

23. That is, warrior-chief.

24. Lit : sorrow.

25. The family of Khush-hál Khán found an asylum amongst the Báízais, a clan of the Akozais (see couplet 17½) at Sekra-i, (a village now in ruins east of Jamál-garri and south of the Pajja Range in Yúsafzai) when he went into captivity.

26. Lit : the virtue (lit : business) of patriotism is an admitted fact. The "Da. Pakkhtano Nang," or, as it is called in Persian, the "Nang-i-Afghání" or Afghán Patriotism, is fully described by Bellew in his Yúsafzai, pages 211, 212.

27. A. H. 1074 ; A.D. 664, vide note 21.

28. Lit : Aurangzeb's. The original manuscript has "bandí" for "pa band" and next line, "la dama," for "be dama."

29. Lit : were desiring to kill me. Note force of the Indicative Imperfect "wajlam."

30. The text here has "ao" : Bellew's complete edition of this Poet has "o" : both are misprints for the "da" of the original manuscript.

24. I one own brother have, who hath ta'en the road to God :
Two more brothers mine, one a loyal chief, and one an arrant
knave.³¹
25. My house is Malikpur which men also call Sará-e :³²
Over hill and plain, my clan to Lakki³³ doth extend.
Twenty-thousand youths have I, all of the self-same race :
And all with one consent with backs bent to my behest.
Who's³⁴ Shamsheer Khán, Tárin ?³⁵ tho' he 5,000 warriors lead :³⁶
To me he no more worth than a raw turnip bears.
By virtue of this rank, me how long could he withstand ?
How can the lion and the lambkin equal (combat) wage ?
Perish the Yúsafzais ! since a Tárin o'er them hold sway !
Were now the teal to chase the hawk, (the teal) would not
be to blame !³⁷
30. The Emperor Sháh Jahán³⁸ most trusted courtier³⁹ I :
(Most) indiscreetly Aurangzeb all my projects marr'd.⁴⁰
(With ease) I cannot breathe, yet no sympathy I find :⁴¹
I've a wound within my breast, untended and undress'd.⁴²

31 Allusion is here made to Jamel Beg, who elected an ascetic life, and was the ancestor of the Fakir Khel, (vide *Tárikh-i-Murass'a* Chapter VII, note 56) and to Shamsheer Khán and Mirbáz Khán; the former joined with his uncles, Fíroz Khán and Bahádur Khán, in their intrigues with the Moghals against Khush-hál Khan, whilst the latter stood by him. The word "yatím" is here a misprint for "pa nama," with honor (vide "be-nama," without honor).

32 The modern Akora, always the chief town of the Eastern Khataks, situated on the right bank of the River Kábal (or the "Landai Sínd" as Patháns call it), some 35 miles east of Pesháwar, and midway between the Cantonment of Naushehra and the Fort of Attok.

33 In the Bannú District. For present limits of the Khatak, vide *Tárikh-i-Murass'a*, Chapter VI, note 36.

34 This is a very common idiom.

35 Shamsheer Khán, of the Tárin tribe (for an account of whom see *Tárikh-i-Murass'a* Chapter I, note 30), was Governor of Yúsafzai on behalf of Aurangzeb, and the self same year (A. H. 1080 or A. D. 1670), in which this ode was composed, built a fort at Kapúr Garri (the ancient Langarkot, vide *Tárikh-i-Murass'a* Chapter III, note 10) to command the Plain of Yúsafzai. For an account of an interesting relic of this fort see Dr. Bellew's *Yúsafzai*, page 74.

36 Lit : though he be a commissioned (pokh) commander of five thousand men : "Pauj-Hazár-i" being the name accorded to his rank in the Moghal Court. The poet's meaning is (see couplets 26, 28) that Shamsheer Khán, at the head of the Moghal mercenaries, could never compete with him at the head of his own tribe. Note the play on the words "pokh" and "um" in the original.

37 The Poet's meaning is that Shamsheer Khán, Tárin (the teal) is not to blame for subduing the Yúsafzais (the hawk), but rather the Yúsafzais for submitting to his, i. e., the Moghal's, rule. Khush-hál Khán always had an undisguised contempt for the Moghals.

38 Sháh Jahán was Emperor of Delhi, A. D. 1627—1658. He was succeeded by his son Aurangzeb.

39 Lit : the head was I.

40 Amir Khán (not Amin Khán, as Elphinstone calls him, vide his *History of India*, p. 634), Subádar of Kábal, poisoned the mind of the Emperor against the Poet,

41 Lit : no one consoles me.

42 Lit : without a physician and without ointment.

How many thousand knights of mine, many years have lack'd
employ!⁴³
Had I been with mind at ease, how could my reign have been
embroil'd.⁴⁴

Tho' twenty years elapse this anarchy will not cease:⁴⁵
If things proceed as now, mark what evils will ensue.⁴⁶

As much as Shamsheer Khán in many years effects:⁴⁷
In as many months would I the matter firmly fix.

35. The deceitful tricks of which Hayát, Tárin⁴⁸ doth boast:
How do they a man become? They 're a woman's (wiles), my
friends.

In hath no wisdom or discernment, Fate⁴⁹ in (both) its eyes is
blind:

Since it dignifies a woman with the dignity of Khán.

Since my writing and effusions Hayát styles the Devil's work:
May curses e'er on him from Fate's pen and tablets fall!⁵⁰

38. I speak the honest truth, that with it all may be acquaint:
Since I no poet am, a fig⁵¹ for praise or blame!

ODE XVII.

ON THE CHOICE OF FRIENDS.

K. A., p. 354.

Tho' black adders by thy side continuous sit:
Better this than that the wicked should thee (continuous) haunt.

Those indeed account thy (true) friends in this world
Who thy shortcomings unto thee disclose.

43 Lit: are perplex'd in brain.

44 Lit: my business have been disturb'd, *i. e.*, had I been free from anxiety as regarded domestic intrigues (see note 30), how could I have failed to free myself from the Moghal yoke.

45 Lit: this important matter will not be settled.

46 Lit: what will result from this misfortune.

47 Original manuscript has "kri" and not "kar."

48 He was the Náib or Deputy Governor of Yúsafzai under Shamsheer Khán, and effected his objects by adulation and flattery ("a woman's wiles") of the Yúsafzais. I am indebted for my knowledge of some of the historical allusions in this ode to my friend Sir Khwájah Muhammad Khán, K. C. S. I., Nawáb of Teri., who now occupies the position formerly held by his illustrious ancestor Khush-hál Khán.

49 The original manuscript has "falak."

50 Lit: rain fall like rain.

51 Lit: alas: I repent me of.

K. A., p. 354.

3. By their actions friends and foes distinguish'd are :
 (Tho') foes far more than friends their real thoughts conceal¹
 The friendship of the mean in no wise is sincere :
 Much more (insincere) that of the prayerless and of sots.
5. As the seed, so is the tree, and also so the fruit :
 Its flavour nor the soil, nor (Heaven's) showers can affect.²
 Ne'er should one's inmost secrets to any be disclos'd :
 Since on the surface of this earth none can secrets keep.
 At Dooms-day will all in turn (to God) their answers give :
 Tho' (now) gay cavaliers o'er ants and locusts ride.³
8. The (true) Princes of this age (in sooth) are Súfi friars
 Smear'd o'er with ashes grey ; them KHUSH-HAL KHAN
 salutes.

ODE XVIII.

ON THE SHEKHS AND ASCETICS OF THE POET'S TIME.

K. A., p. 355.

- This race are of themselves inordinately proud :
 In cold, in heat, (alike) they stand gaping¹ and amaz'd.
 Craz'd, cast down, despairing, and with sloth oppress'd :
 No strength have they to hunger or thirst (after the Truth).
 At a slight mishap disconsolate are they :
 At the least effort of the brain, beside themselves are they.
 With such (weak) natures, (yet) how proud and lofty they !
 Their eyes from very pride up tow'rds Heaven turn'd.
5. In this heedless way their whole life they pass :
 Till such time as they die, nowise awaken'd they.²
 They who for themselves in their life-time take not thought :
 After death will they bitterly regret (in vain).
7. On every side ascetics and dissembling Shekhs abound :
 But KHUSH-HAL the Khatak for true men of wisdom³ looks.⁴

¹ Lit : practise deceit.² Lit : change.³ Lit : trample under foot.⁴ Lit : On them be Khush-hal's salâm ; the monarchs of the age are.
 Those seated in the dust, smear'd o'er with ashes grey.¹ Note the nominative absolute here. Vide Trumpp's Grammar, § 181, 3, b.² Lit : in the same state.³ 'Aárifán are Súfis who have abandoned the world and attained perfection.⁴ Lit : requireth.

ODE XIX.

WHO ARE FOOLS.

K. A., p. 355.

When with my own soul I careful counsel took :
These appeared to me in their actions fools—

First (I ween) should they be accounted fool :
Who in the asseverations of their foes confide.

Next they :¹ who are charmers of scorpions or of snakes :²
Next they : who with grey beards on young maidens doat.

Next they : who themselves bestir³ with women-folk to brawl :
Next they : who would for many years with their wives' fathers live.

5. Next they : who would their locks with Egyptian privet⁴ dye.⁵
Next they : who with pious men for contentions eager are.

Next they : who in their cousins⁶ put the slightest faith :
Next they : who for their ailments every quack's prescription take
Next they : who without the sword would claim their ancestral
lands.⁷

Next they : who would wage war, tho' of partizans bereft.⁸

Next they : who of apparel and raiment highly think.

Next they : who boast themselves on their pedigrees alone.

Next they : who will not think that their slaves will strive to flee.⁹

Next they : who will not enjoy their worldly goods at home.

10. Next they : who would traitors for their fawnings spare.
Next they : who ill-timed their war-steeds ride at speed.
Next they : who in their homes to Pírs a shelter give.¹⁰
Next they : who beyond due bounds for their estates take
thought.

1 I have substituted throughout these two words for the repetition, in the original, of the first line of the second couplet.

2 Because there is no dependence to be placed on these animals. The Pakkhto proverb is—

"Lámbo-zan la Sínd'na mri: ao Páru la már-a, which freely translated is :
"The best swimmer will meet his death by drowning, and the snake-charmer
will in the end be stung to death by a snake."

3 Lit : get up.

4 See Abd-ur-Rahmán Ode XVII, note 7.

5 Lit : blacken.

6 Amongst Afgháns so bitter is usually the enmity between near relations that
"tarbúr," a cousin, is synonymous with enemy.

7 That is who claim landed property without being able to enforce their claim
with the sword.

8 Lit : cut off from.

9 Lit : who dispel the suspicion of flight on the part of their slaves.

10 Lit : cause to sit. The allusion is to the fact that when Pírs, or men professing
sanctity, once get a footing in the house of a patron at whose expense they
live, they do not leave him till they have put him to considerable expense.

12. Next they : who as they talk, gesticulate, and wink.¹¹
 Next they : who would above the heads of (seated) persons step.¹²
 Next they : who'd millet (seed) in sterile patches sow.
 Next they : who deal and traffic in falcons (for the chase).¹³
14. Next they : who immodest bathe in the running streams.¹⁴
 Next they : who do not heed these sayings of KHUSH-HAL KHAN.

ODE XX.

WRITTEN AT DELHI IN A FIT OF DESPONDENCY.

K. A., p. 357.

That which than every other blessing is more choice
 Is no other than a (sound and) healthy frame.

Those whose (daily) lot this (priceless) blessing is :
 From head to foot (I wot) most highly favour'd they.

Altho' thou of its value mays't not be aware :
 (None the less) a healthy frame is a peerless boon.

In thy own frame the life (which existent) is :
 Is of itself (to thee) more precious than the world.

5. For if thou hadst not life but the world did'st hold :
 'T would be to thee as if there were (in sooth) no world.¹

This world is as it were a (correctly-written) theme :
 Thy body is as it were a (single) clause thereof.

When the clauses are each in its proper place :
 The more force hath then the purport of the theme.²

The pivot of the happiness of this (mortal) frame
 Fix'd and centred is in (the body's) health.

To him who doth not sound health of frame enjoy,
 To him (I ween) his property and riches are as dross.³

11 Lit : who talk with their eyes and hands.

12 "Lwari" Indicative Present of "lwar-edal." The allusion here is to the ill manners of one who enters an Afghán Jirga or other assembly as they are seated on the ground by stepping over their heads instead of soliciting that way be made for him.

13 The folly probably consists in the fact that valuable hawks when slipped at a quarry frequently fly away, and are not recaptured.

14 The original Pakkhto is more explicit.

1 Lit : is a sign of non-entity.

2 Lit : of it. The following appears to me to be the application of the simile in these two couplets. An *essay* is the more forcible when each *clause* thereof is correctly and appropriately worded : the *world* is the more pleasing and enjoyable when one's *body* enjoys good health in it.

3 Lit : a straw.

10. Sickness e'en in one's home a (sore) grievance is :
 How much more so then when exil'd from that home.⁴
 In such (excruciating) pain is my (wounded) leg.⁵
 That I hardly know how the time doth pass.⁶
 Tho' one's horse be ambling slowly on the road :
 (Still) to fall there-off a grave misfortune is.
 Since my head might have suffered, and not as now my legs :
 To me a further cause is this for gratitude.⁷
 E'en for this escape should I thankful be :
 Since ills of various kinds are there in this world.
15. Methought (the worst) is past and gone ! But (now) do I
 perceive.
 That there are yet for me (worse) ills than these in store.
 Methought : " Now surely God will on me mercy take.⁸
 Still (no less) with me doth He wage (cruel) war.
 Hindústán to me a (second) Hell appears :
 Tho' to other folk a Paradise it is.
 Unto it I came a captive bound (in chains) :
 But these past few months I some relaxation find.
 In comparison with my captivity
 A far more grievous trial have I undergone.
20. ('Tis this) : the Emperor's Levee daily to attend :
 (Attentive) mark ! (my friend) what grievous trial's⁹ this.
 Another (Ruler's) orders are (as 'twere) the rack¹⁰ to him
 Who hath accustom'd been his own authority (to wield).
 (For me) there are here no congenial friends :
 Nor do I of any one the society enjoy.
 Nor can I favours grant, nor (granted) can revoke :
 Nor can I exercise my proper rule and sway.
 Nor have I any longing for the (pleasures of the) chase :
 Nor in other matters can I interest myself.
25. Here no one query makes of another's weal :
 So proud and ill-manner'd is this capital (of Delhi).

4 Lit: in exile. The poet was in captivity in Delhi, and separated from his family. "Dai" in first line of couplet is in K.A. a misprint for "wi" (original manuscript).

5 The poet had apparently hurt his leg recently in a fall from his horse as he was proceeding at a walk.

6 A common idiom.

7 Lit : this is still better.

8 Lit : he hath become merciful.

9 Lit : toil.

10 Lit : a prison.

K. A., p. 357.

26. In my computation there a few nobles are
Who towards myself honest intentions bear.
Akbar¹¹ was (erewhile) the sole partner of my griefs:
But he also is now in his own pleasures (rapt).
Whether it be the Emperor or the Nobles (of his court):
The politics of (all) are well known unto me.
No one (of them all) hath a good word¹² for another:
Each one is for himself, 't is (methinks) the Day of Doom.
- 30 When (first) I repeated o'er this (most) sad refrain:
My habitation was in Delhi's (far fam'd seat).
The fourth day it was of the month of Rajjab:
In the Hijra's one thousand and seventy seventh year.¹³
32. O KHUSH-HAL, (I entreat) longer prate not thou:
If thou longer prate 't will be in thee a crime.

ODE XXI.

A LOVE ODE.

K. A., p. 359.

- How is the fool e'er with the wise man's state acquaint:
Since he through his own folly unconscious is of good?¹
Before the blear-eyed's gaze the stars (alone) did shine:
(Straightway) to folks he cried: "Behold this is the sun."
These brandings (which I've) upon my breast inscarr'd:
Full well do I know that by them my heart is sear'd.²
If a man his eyes control, for him there no discomfort is:
Since one's eyes it is which launch in one's breast a thunder-bolt.
5. God grant that in this world none may love-stricken be:
Since love is as it were an (invading) army on one's frame.
My excited soul yestre'en went forth with smiles:
Draw near and view to-day it 'th again set out³ in tears.
7. Approach and mark (my friend!) KHUSH-HAL'S Idyl is a
pearl.
Which he, a skilful diver, hath from Thought's Ocean gain'd⁴
11. Not the emperor of that name, but probably a noble of Aurangzeb's court.
12. Lit: blessing.
13. A. D. 1667.
1. Or crazy worthless.
2. Lit: cooked; made ripe.
3. Vide Ode VIII, couplet 20, and Chaman-i-Be-Nazir Ode XLIII, last line.
4. Lit: pulled: extracted.
-

ODE XXII.

THE AVOIDANCE OF SIN ENJOINED.

K A., p. 380.

If thou be evil-tongued, evil-manner'd, evil-thinking ;
 Thou 'lt not from griefs be free, grief's kith and kin art thou.

Nor evil talk nor hear, nor on evil gaze :
 Then (in sooth) art thou devout, may thy devotion prosp'rous
 fare !

Upon thy wounds will others salve and ointment place :
 If unto other's wounds thou salve and ointment art.

If thou thyself than others of less repute account :
 In my opinion thou'rt than all of more repute.

5. If thou (vicious) snap, or sting, or (if thou baneful) wound :
 Thou must a beast of prey, viper, or scorpion be.

Take heed to thy own creed, many creeds are there (I ween :)
 Why should'st thou (curious) pry into another's Creed or Faith.

O Sin ! howe'er so much thee to avoid I strive :
 (Still) in every lane (and street) dost thou me confront.

In thy actions thou a black-bead art, KHUSH-HAL !
 Whilst in thy verse thou art with white pearls associate.²

1 Lit : what ! art thou a spy on ? &c.

2 i. e., thy deeds are not equal to thy words.

Be they (mighty) monarchs ! be they beggars (mean) !
 Tho' meanwhile the fairest, choicest youths may bloom :

And should they all survive for a thousand (thousand) years :
 Still at the last they all will be the graveyard's prey.¹

1 Lit : of the graveyard.

THE
CHAMAN-IB-E-NAZIR

OR

THE UN-RIVALL'D PARTERRE;

Being selections from the writings of—

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“The Súfi Poets adopt the fervour of devotion and the ardent love of created spirits towards their beneficent Creator: and Súfi Poetry consists almost wholly of a mystical religious Allegory, though it seems to the uninitiated ear, to contain merely the sentiments of wild and voluptuous Bacchanals.” (Sir William Jones).

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THE CHAMAN-I-BE-NAZIR*

ODE I.

BY M'AZULLAH. (MAHMAND).

ON FINDING FAVOUR WITH HIS MISTRESS.

K. A., p. 363.

If Destiny revolve (propitious) to my wish :
Perchance my heart's gazelle¹ will fall into my snare.

Passion's flame is kindled in my every limb :
When my graceful (mistress) her beauteous form reveals.

When after absence (long) I with my love a meeting gain'd :
(Thereon) my night was turn'd into shining day.

As the engraving on a signet into the stone is sunk :
So in oblivion hath all trace of me been lost.

5. Whene'er I view my love's languishing (soft) eyes :
My goblet brimmeth o'er with the wine of joy.

For ever towards thy (curv'd) eyebrows' arch'd mihráb²
Have my sittings, my prostrations, and standings up at prayer³
been made.

7. Since the reign of rapturous love, M'AZULLAH! hath begun,
The realms of bliss (I ween) will now be mine for aye.

ODE II.

BY KHAN-ZADAH KAZIM, (KHATAK), ALIAS SHAIDA.¹

REPROACHING HIS MISTRESS.

K. A., p. 363.

How can my palate e'er be moisten'd by the stream :
Since like a bubble is the goblet (of my Destiny) revers'd ?

1. Lit : this gazelle.
2. The *arched* niche in the mosque which marks the exact direction and bearing of Mecca; towards it the Imám (or Priest) and the Congregation face and assume the various attitudes of the Moslem prayer ritual.
3. All the allusions here are to the three attitudes which the Moslems assume in their daily devotions at the five appointed hours of prayer.
1. Kázim, son of Afzal Khán, Khatak, and great grandson of Khush-hál Khán, Khatak, was born *circa* 1720 A. D. His real name was Kazim : Shaidá, or the love-lorn, being his *nom de plume*. For a full account of him and his writings vide Raverty's *Selections from the Poetry of the Afgháns*, p. 305.

5. So in Oblivion's sunk from grief for thee thy name :
That e'en the Genii² are not with it acquaint.

Me doth the sun's heat scorch like motes (within its beam):
(Against it) no shelter³ unto me hath been my (dwelling's) roof.

Piqued⁴ at such lean prey (as I), the snare my (mistress laid) so
wept,
That the soil⁵ (around) caus'd the baited grain⁶ to sprout.⁷

5. Stern⁸ Destiny hath made my morn and eve alike :
Therefore no more for me⁹ is (smiling) morn or (peaceful) eve.

Out of my Being's grasp hath tranquillity escap'd :
Like mercury, without death shall I ne'er rest attain.

So faithfully the secret of my love for thee I kept
That my hand rais'd to my head¹¹ knew not 'twas (rais'd) to thee

2. "The people of the signet" of Solomon. Vide Abd-ur-Rahmán Ode XXX, note 2.

3. Lit: cause.

4. Lit: for shame.

5. "Gil."

6. "Dána" : grain laid as bait. (Johnson's Dictionary.)

7. This is a very difficult couplet. I have given the best translation of it that I can devise. Its purport apparently is that the Poet's mistress had "laid herself out," as we say in English, to captivate him, and had succeeded. The Poet had, however, through love, become meanwhile so emaciated (lággar) as not to have appeared to her worth the captivating; thus she, vexed at her disappointment, bursts into an immoderate flood of passionate tears, &c. The metaphor is a lame one, inasmuch as the idea of a snare bursting into tears is incongruous.

Another translation, which the Reverend Mr. Hughes has kindly suggested to me, and which regards "Guldám" as a poetic abbreviation for "Gul-andám," runs thus:—

"Piqued at such poor prey as I, did my mistress fair (Gul-andám),
So (immoderate) weep, that she her beauty's mole (dána) refreshed."

"The following (third) translation of this couplet has also been suggested to me:—

Piqued at such poor prey (as I) my Gil-dám so immoderate wept.

That (with her tears) she caused the baited grain to (verdant) sprout."

"Gil-dám" (clay-snare) is the Persian rendering of the Pakkhto word "ghundárai"
"a snare for birds formed of a hair loop fixed to a lump of clay."
(Bellew's Dictionary).

8. Lit: black.

9. Lit: mine.

10. The idea is that quicksilver is restless and in a state of motion until it is annihilated.

11. Lit: my "salám."

8. In the garden shine again, SHAIDA! the rays of dawn :
 Since in her $\frac{1}{2}$ (snow)-white robes my rosy-cheek'd one it
 adorns.¹²

ODE III.

BY KHAN-ZADAH KAMGAR (KHATAK).*

A LOVE ODE.

K. A., p. 364.

Cup-bearer! quickly rise, for me Life's Elixir bring:¹
 Next the luscious sweets² and conserves of rosy lips.

Henceforth doth Liberty for me no charms possess.
 Therefore for my feet bring Love's restraining gyves.

Howmuchsoe'er on me Separation's care may press :
 Still like the hills grant me stability in my love.

I am content to be thy slave, nor worldly wealth crave I :
 My love! grant thou me but an assignat³ to view (thy charms).

5. Each other thought pluck out from within my breast :
 Grant me to reflect mirror-like my lov'd one's face.⁴

Since thy beauty's wealth⁵ hath the full value⁶ reach'd :
 Thereof I claim a share : my love! the prescribed alms⁷ bestow.

7. This desire, O God! KAMGAR fost'reth in his breast :
 (That thou should'st) on him bestow virtues by all approv'd.⁸

- 12 The allusion of the *rosy-cheeked* maiden in her *white* robes is to the *red* and *white* streaks that appear in the sky at dawn.

* He was a son of Khush-hál Khán, Khatak.

- 1 Only "rá," the pronominal prefix of the verb, is given in the original Pakkhto throughout; the rest of the imperative must therefore be supplied, *e. g.*, "rá-wra," "rá-kra."

- 2 "Nukl," anything given at entertainments along with wine, such as fruit or sweet-meats. (Johnson).

- 3 "Barát:" a draft: usually made payable, in the case of Royal drafts, by grain from the village specified therein. Bellevue writes of Kandahár:—"The revenue is not all collected in cash; on the contrary, a considerable portion is taken in kind. The collection is avoided, as far as Government is concerned, by the issues of bonds or "baráts" on the peasantry and landholders to the extent of their dues of revenue. *These bonds are distributed amongst the Civil and Military Officials in lieu of wages.*" (From the Indus to the Tigris, p. 151).

- 4 Lit: give in my heart as in a mirror the thought of the face of my mistress.

- 5 "Nisáb."

- 6 Lit: hath arrived at perfection.

- 7 Amongst the Moslems alms are of two classes: "zikát," obligatory or proscribed; and "sadákat" or voluntary. With reference to the former, five descriptions of property are "nisáb" or liable to taxation, *viz.*, 1, camel, kine, and sheep; 2, money; 3, grain; 4, dates and raisins; 5, wares sold. Of each a fixed portion, usually one in forty, or 2½ per cent., is demanded *when they amount to a certain quantity or number.* (Sale's Korán).

- 8 The manuscript of this poet's writings with Afzal Khán, Khatak, has "mahbúb" (loved) for "yaksán," the K. A. reading.

ODE IV.

BY MULLA 'ABD-UL-HAMID (MAHMAND).*

TO AN AMBITIOUS MAN.

K. A., p. 365.

So deaf and blind have the ambition's lustings made
That thou indiff'rent hold'st¹ what is right and what is wrong;

So wanton and so shameless hath (grasping) greed thee made
That neither shame hast thou nor fear before (thy) God.

If in pandering to thy lusts thou dost thy God forget:²
Reflect³ with whom thou art join'd, and art from whom distinct.

Then (I wot) wilt thou satiate thy rampant lust
When deadly poison proves (to men) a healing draught.⁴

5. (High pil'd-up) for thyself thou trays of various meats desir'st :
Nor will thy appetite with a single platter rest content.⁵

Thou bear'st the cynical and bitter⁶ (tauntings) of the vile :
Say ! wherefore dost thou so for a single sugar-plum ?⁷

Altho' thy appetite impels thee to (frequent) deeds of sin,⁸
For it in the morning dost thou sweets, and at evening soups
prepare.

Better is a modest man, tho' he be hungry and athirst,
Than one in bad repute with⁹ mead¹⁰ and sugar gorg'd.

9. Than that thou should'st hold thy hand HAMID ! from any to
ask alms,
Better art thou famish'd and a-hunger'd, with chin on hand
(impos'd).

* Mulla 'Abdul Hamid, a Mahmand of Máshúkhel, in the Pesháwar District, who died 1732 A.D. The Persians, as a compliment, style him Hamid, or "The Laudable One." For a full account of his life and writings, vide Raverty's *Selections from the Poetry of the Afgháns*, p: 83.

1 Lit: hast: considerest.

2 Lit: forgotten from thee. This meaning of "tsakkhah" occurs elsewhere in the *Kalid-i-Afgháni*, e. g., couplet 7 of this Ode; Ode VII, couplet 6; Ode XXII (throughout); and Ode XXXIX, couplet 6. Also Vide Trumpp's § 174, 8.

3 Lit: this. The pronoun "dâ" is frequently used with a view to attracting attention.

4 Lit: medicine. Note the original construction.

5 Lit: become cool. Note the original construction and literal translation of the first line of this couplet,

6 Note the adjectives are here used substantively. Vide Trumpp's Grammar § 179(3)

7 Lit: mouthful of sweets. Note that the nominative in apposition is used: as a part (a mouthful) of the whole (sweets) is designated. Vide Trumpp's Grammar, § 141, 4 (a 1)

8 Lit: desires from thee what is bitter and acid.

9 Erratum in text of "ba" for "pa."

10 Lit: honey. Mead is a preparation of honey.

11 Lás tar dzine. An attitude of anxious thought for the future.

ODE V.

BY MUHAMMADI.

DESTINY.

K. A., p. 365.

In no way can Destiny by craft or scheming be (controll'd) :
No one hath Destiny with (mundane) chains confined.

The stars (of heaven) fade¹ though there be no (eclipsing)² sun :
Thus too the monarch's throne cannot be the beggar's face.

Ever within my breast my heart's (offer'd) a mark to thee :
It thy eye-lashes' barbèd dart³ hath not (yet) been fated to
transfix.

Never hath the frescoed blossom burst into flower⁴ before the
breeze
That pleasure should be the portion of my despairing heart.

5. The scourges⁵ of thy locks have many forward⁶ ones made
straight :

Not yet the tale-bearing cur hath thy chastisement o'erta'en.

In such a (lonely) spot did the taper's flame the moth consume :
That from the lips of none was the funeral dirge his fate.

To whom the bitterness of my grief can I relate,⁸
Since speech is not decreed the lips of one who's dead ?⁹

- 1 Note force of Habitual Present. Lit: the stars are in the habit of fading.
- 2 i. e., the stars cannot usurp the place of the sun under any circumstances.
- 3 Lit: the arrow of thy crooked eye-lashes.
- 4 For this concord vide Trumpp's Grammar, § 208 3, (a). It is not the usual one.
- 5 A scourge made with twisted thongs. Vambéry calls it the "canonical four-tongued whip," and describes (Bukhára p. 360) how it was employed by the "Reis-i-Sheriát," or "Guardian of the law of religion" in the streets of Bukhára, A.D. 1800, to subject the people to a public examination in religious matters. He who could not recite the Farz-ul-áin, (or principal duties) and certain enjoined prayers in the Arabic language, or in the rolls of whose turbans the customary "kesek" (balls of earth) were wanting, received on the spot a sound beating, or was thrown into prison for several days. Negligence in attending the mosques or of the enjoined hours of prayer was visited in the first instance with severe corporal punishment, the second time with death. Drinkers of wine and smokers of tobacco were treated in like manner; while robbers, thieves, and profligates were handed over to the executioner without further ceremony. Shaw in his "High Tartary" also mentions how during his visit in 1869 the Kázis paraded the city of Yárkand with scourges to chastise all men without turbans and women without veils.
- 6 Lit: crooked.
- 7 Note the inflections of the Persian noun in 'a on its introduction into Pakkhto. Vide Trumpp's Grammar, § 10, 2, p. 23.
- 8 Note idiomatic Potential force of Subjunctive Present.
- 9 Note the irregular inflection in the sing. of this adjective. Vide Trumpp's Grammar, § 85, (1) p. 108. This couplet continues the simile in that preceding it, in which the poet likens himself to a moth scorched in the flame of love. Vide 'Abd-ur-Rahmán Ode XXIV, Note 5.

8. What dust is this which in its hand¹¹ the Zephyr'th brought?
 ('Tis mine):
 The (frail) fabric of the bubble's home is not destin'd to last
 for aye.¹⁰
- This heart, entangled in thy tresses, whom shall it entreat?
 Since extrication for this captive hath not been decreed.
10. The pen of my eye-lashes is moistened by my tears:
 (Still) to write aught anent my grief hath not yet been my fate.
- The mouth in the painted picture thy name seeks to repeat:¹¹
 But this power hath not been accorded it by fate.
- What hot-iron hath the tulip's¹² bosom scarr'd
 So that no healing salve is for its soul decreed?
13. The grief of me, MUHAMMADI, had made the tears course
 down my cheeks:
 (Yet) the arresting of this torrent is not by Fate allow'd.

ODE VI.

BY YUNAS.

A LOVE ODE.

K. A., p. 366.

If thou cherish a desire to gaze upon the fair:
 Stedfast night and day in their¹ pursuit abide.

Honey, milk, and conserves wilt thou alike forget:
 If for one single moment thou be lip to lip with thy beloved.

An interview with one's love a never-dying honor is:—
 Sacrificèd to this honor may all other honors be!²

- 10 This couplet runs literally thus:—

What atom of dust (singular number) hath the wind brought in its fist?

The building of a (permanent) home is not the bubble's fate.

The connecting idea between this and the two preceding couplets is apparently as follows:—"I am dead; the breeze wafts my ashes hither and thither; being as it were a bubble, how could I hope to live for aye?"

- 11 Pakkhto Present Participle Masculine, "(desires) the taking, the invocation, of &c."

- 12 Note non-inflection of the Persian noun. Vide Trumpp's Grammar § 61 B (c).

¹ "E."

² Note precativè form of the imperative.

4. Enquire of Union's bliss³ from those who've Separation known :
What longing for the water hath the desert fish ?⁴
5. By gazing on their loved ones, (fond) lovers death defraud :⁵
No other cause⁶ have they (I trow) for (loving) life.
Choice goods are choice from whatsoever mart they come :
Into thy mistress' lineage (inquisitive) do not pry.
If thou O Lord ! wil'st lend to the lover's prayer an ear :
All his rivals in thy furious wrath embroil.
8. Flight to the valiant dishonor, YUNAS, is :
(Therefore) turn not back⁷ thy rein from encountering fate.

ODE VII.

BY SADIK.

ON WANTONNESS.

K. A., p. 367.

To-day my mistress I with wine's fumes wanton view'd :
She with its fumes o'ercome and flush'd, a straight course
could not pursue.

By the ecstasy of my passion all infected were :
My dwelling inebriated, my ward, the streets, the mart.

The (sober) Shekh the wine of my mistress' lips did quaff :
Therewith was he o'ercome, his girdle and patch'd cloak.

The assembly of the wanton a rendezvous like this requires :
Where the lawn, pavilion, frescoes, and statues to love invite.¹

5. Those who delight their hearts with lover's wantonness :
Wanton do they converse and leer : (aye) act their every act.

3 Lit : power, value.

4 "Da wuche kab," lit : the fish of the dry land. In Arabic the "samak-ul-bar" and in Pakkhto "reg-máhi." Raverty translates it as : "The skink or scincordian, a species of lizard." Orientals consider it a species of fish that lives in the sand, and does not require or desire water.

5 Lit : survive.

6 Or "No other means have they for (sustaining) life." "Sabab" can bear either translation.

7 "Ma árawa."

1 Lit : are wanton. "In the midst of the garden is the chiosk or bower : that is a large room commonly beautified with a fine fountain. It is the scene of their greatest pleasures." (Lady Montague).

When thou wanton liftest towards me thy shameless orbs :
Me, my daily life, my gates and walls do they bewitch.

I and my love, o'ercome with wine, amongst the roses stroll :
The flask and goblet-bearers² and tulip-bed inebriate.

Through my inebriation the (sober) sky (did) capers cut :³
The minstrel, rebeck, timbrel, and pipe inebriate.

9. This inebriation is not confu'd to SADIK'S frame alone :
His pen,⁴ his pen-tray, (yea) his odes inebriated are.

ODE VIII.

BY KHAN-ZADAH KAZIM (KHATAK,) ALIAS SHAIDA.

A LOVE ODE.

K. A., p. 367.

In my pursuit of thee the rose-bower was forgot :¹
Forgotten were the strolls through the flow'rets of the mead.

By my tears my heart was softened like to wax :
My hard anvil of a heart abandoned me (for•aye) !

In my mistress' street life did me desert :
Offended with my mortal frame it returneth not again.

So weak have I become in my exile from thee
That (to) sigh, wail, lament, or groan I have no power left.

5. Majnún-like² my dwelling is in the barren waste :
Home and hamlet, chief and lord (alike) by me forgot.
6. I smiling like a (rose)-bud, of her took my leave :
Alas ! she, KAZIM ! took her leave of me in tears.

² Lit : cup-bearer.

³ Lit : danced with capers.

⁴ Lit : he has a pen, etc.

¹ Lit : remained (behind) from me.

² Vide 'Abd-ur-Rahmán Ode IV, note 5.

ODE IX.

BY FATTAH 'ALI (YUSAFZAI).

ALAS !

K. A., p. 368.

Since I've separation from my love endur'd, alas !
Through grief my heart to blood hath turn'd ! alas ! (woe's me)
alas !

How can'st thou (e'er again) the hour of union view ?
Since the miscreant slanderer 'th on the scene appear'd, alas !

Like unto the fawn, with fear of exile from my love :
My home hath on the ant-hill been,¹ alas ! (woe's me) alas !

(Aye) now (that I am) in love, through fear of exile (from
my love) :

Hath my life in torture pass'd, alas ! (woe's me) alas !

5. By the stone of calumny (flung) by the slanderer's hand :
My heart is drenched with gore, alas ! (woe's me) alas !

Owing to the malignity of my (hapless) lot
Hath fate been with me anger'd, alas ! (woe's me) alas !

7. FATTAH 'ALI ! how² can joy ever (thy lot) become :
Since the cup of fate for thee hath been o'eturned, alas !

ODE X.

BY PIR MUHAMMAD (KANDAHARI).

ALAS !

K. A., p. 368.

In exile from thee I am fit for naught, alas !
Like the ocean-wave restless am I, alas !

In my (whole) frame is there of permanence no sign :
A bubble I for bursting ripe, alas ! (woe's me) alas !

- 1 The oriental tradition is that the deer, for fear of being surprised in a sound sleep by the huntsman, and so captured, purposely takes its rest on an ant-hill, so that the stings of the ants on its delicate skin may prevent its sleeping too profoundly. Trumpp looks on the affix "tún" in "mega-tún" as the Pakkhto corruption of the Persian affix "stán," place, abode. [Grammar § 38, (2)].
- 2 " Tsah-shakal."

K. A., p. 368.

3. Cast (but) a glance upon thy curl'd and sinuous locks .
Thus too I twist and writhe, alas ! (woe's me) alas !
Ever through the (invading) flood of my own (bitter) tears
As regards my body's dwelling I am desolate,¹ alas !
5. Since neither death appears, nor find I from thy tyranny relief :
With such a life as this am I oppress'd, alas !
Through the amorous glances of the fair, my heart's pierc'd
through and through :
By their soft melodies o'ercome² a guitar am I alas !
My ear inclineth not to my Monitor's advice :
(For) with the wine of love I wanton am, alas !
Passion's throes cannot in writing be summ'd up :
In their computing I'm worn out, alas ! (woe's me) alas !
9. Since I, PIR MUHAMMAD, with love's pains became acquaint
With Envy's flame I've been consum'd, alas ! (woe's me) alas !

ODE XI.

BY KHWAJAH MUHAMMAD (BANGASH.)*

ON DEATH AND LOVE.

K. A., p. 369.

If thou becomest lord of a mundane throne and crown :
Be not puffed up with pride, at last will (both) come unto an
end.

After death (I wot) will all together be alike :
Be one (here) a beggar, man of wealth, or mighty king.

Since thou must at length beneath the black soil lie :¹
Rejoice not thou thyself in this world's pursuits.

1 The allusion is to the devastation caused in eastern countries by the sudden rising of rivers and streams. Note the Pakkhto construction.

2 Lit : burnt. The allusion is to a guitar which beneath its sounding-board is quite hollow and has no heart !

* A Sûfi poet of the Bangakkh, or Bangash, tribe of, as far as I can learn, the village of 'Alizai, in the Kohât District, where there is a section known as the Khwâjah Muhammad Khel, said to be descended from him. I write this, however, with some hesitation. For his writings and tenets, vide Raverty's *Selections*, page 326. He flourished in the reign of the Moghal Emperor Aurangzeb.

1 Lit : go.

4. How muchsoe'er thou may'st thy (prized) crystal vessels guard :
They will all be shattered by the pebbles flung by death.
5. If thou the need reliev'st of those who are in need :
Thee ne'er will God permit, other's help to need.

When a friend thee meets, to him most attentive be :
Since but a few² days' life hast thou here allotted thee.

Make thy piety with virtuous actions fair :
For without jewels is the bride nowise in request.

Then will dark melancholy leave thy heart for aye :
If thou within ignite the (radiant) lamp of love.

Those results which can by love's attractions be achieved
How could armèd hosts and battalions ever gain ?

10. Tho' the lover be in stature mean, in soul (I wot) he's great :
What avails the massive form (of the lord) of the ivory-tusk ?³

These hath Love made notorious for time and for eternity :
Mujnún⁴ first, and next Mansúr,⁵ the cotton dresser's son.

How would the fowler in the forest of its presence have been
aware

Had the (silly) partridge not with shrill (clear) note made call ?

Of Kasrá's⁶ equity hath (to this day) the fame surviv'd :
To Hajáj⁷ the stain of tyranny hath attach'd.

The uncompleted woof of the web of this (passing) world
In no wise (rest assured) will the weaver e'er complete.

- 2 Lit: five. A poetical way of expressing a short time, Thus :

"Pa pindzah wradze gul tázah wi."

(T is but) for five short days (that) the rose-bud blooms. (Traupp's Grammar, § 174 (6), p. 289). Note literal construction of the Pakkhto line.

- 3 i. e., of the elephant. Lit: of the ivory-tusk. The poet here employs the figure of speech known as synecdoche, by which a part of a thing is put for the whole; here the tusk for the elephant. In the first line of this couplet the word "wor kai" is a misprint for "wrúkai."

- 4 Vide 'Abd-ur-Rahmán Ode IV, note 5.

- 5 Vide 'Abd-ur-Rahmán Ode XII, note 10. Majnún was famous as the lover of the mortal Lailá; Mansúr as the Súfi enthusiast, transported with love for God. The one will be famous for time the other for eternity.

- 6 Kasrá (Chosroes I), better known as Nausherván, the 20th Sásanid of Persia, reigned A.D. 531—579, and for a time, by his wise administration and successful wars with the Eastern empire, propped up his falling dynasty. He is famed throughout the East for his justice, and the anecdotes which are preserved of him are innumerable. There can be no doubt of his love for justice, and he may be considered as the greatest of Asiatic monarchs. The Prophet Muhammad, who was born during his reign, used to boast of his happy fortune in having been born during the rule of so just a king. This is great praise, and from a source that cannot be suspected of flattery. (Malcolm's Persia).

- 7 The tyrannical ruler of Irák 'Arabí (a province lying between the Euphrates and the Tigris) under Khalifah 'Abd-ul-Malik, Omniad, in the year 685 A.D.

K. A., p. 369.

15. If thou a lover art, of reproach be not afraid :
 (But rather) be the butt of the taunts of all.
16. What (I ask) to God is⁸ KHWAJAH MUHAMMAD'S guilt ?
 The ocean of his mercy with (countless) billows swells.

ODE XII.

BY GHAFUR.

AWBY.

K. A., p. 370.

- Therefore my steps I plant in the fair beauties' courts awry :
 Because the inebriated under wine's influence walk awry.
- Those who jaunty turbans wear doth she annihilate :¹
 When my love her locks o'er her face let's fall awry.
- Curly locks, upturn'd eye-lashes give rise to much dis-
 quietude :²
- Rather the result remark when my love her turban wears
 awry.
- My studied speeches³ are when I view my love forgot :
 As sedate plans made at home are in the (busy) mart disturb'd.
5. Thus limp I through fear of my rival to my love :
 As (one) in whose foot a barb'd shaft hath broken off awry.
- If I on my brow my turban wear awry, nowise act I
 amiss :⁴
- The crest of Philomel's⁵ e'er ruffled in the merry spring.
- Those by upturn'd eye-lashes wounded will continuous wail :
 Since ever grievous is⁶ the jagg'd wound of the curv'd blade.
- If the exil'd lover prostrate lie, 'tis (I wot) most meet :
 The wineflask's comely form whene'er it sheds forth its blood's
 aslant.⁶
9. Tho' GHAFUR lives from folk apart thereat he feeleth regret :
 The shouts of those in health e'er disturb' the invalid.

8 In the text "dai" is a misprint for "da."

1 Lit: reduce to black mould.

2 Note the concord. This passage is a very striking example of the general rule given by Trumpp in his Grammar, § 208, § 3, 6. Vide Ode V, note 4.

3 Lit: the thoughts of my heart.

4 Lit: I am not blameworthy.

5 Note force of Subjunctive Present in a habitual sense.

6 i. e., when pouring forth its wine.

7 Lit: affect as crooked: grate upon.

ODE XIII.

BY 'ALIM.

IN VAIN.

K. A., p. 371.

In vain dost thou expect fidelity in a foe :
So dost thou make pursuit of the fair in vain.

The fair beauties who sit retired in the seclusion of their
charms;

To them ~~their~~ lovers' prayers are address'd in vain.¹

His life (henceforth) is passed with over-bleeding heart.²
Whose prayer hath at his mistress' threshold been in vain.

Since I have wounded been with thy eye-lashes' Kairene³
blade :

My search for ointment for the wound is (I wot) in vain.⁴

5. He who prospereth in the trade of love
Traffic of all other (kinds) doth he regard as vain.

The rose at early dawn (methinks) doth take no heed :
Whilst the nightingales to her sing plaintively in vain.⁵

(Thus) those who in love's tavern inebriated are :
This world's prosperity regard as (altogether) vain.

Verily in Love's road extreme and utter is the gloom :
Resignation strives to shed⁶ behind it light in vain.

9. It is ever shifting, ne'er is it (tranquil and) at rest :
'ALIM ! the constancy of Time is (altogether) vain.

1 Lit : appear vain.

2 Note the dependent compound. Vide Trumpp's Grammar, § 38, 2.

3 Vide 'Abd-ur-Rahmān Ode XXX, note 3.

4 Lit : the arranging for medicine for the pain is useless.

5 The reason being that the rose is so taken up with the cool and pleasant air of the morning. This idea the next couplet continues.

6 Lit : to lead an animate object. On this account the idea of a lamp which is inanimate and carried, cannot be introduced into the translation.

ODE XIV.

BY KHAN-ZADAH SADR-I-KHUSH-HAL (KHATAK.)*

NOUGHT.

K. A., p. 372.

Beside thy (rosy) lips are pearls and rubies nought :
 Beside thy (scented) tresses, musk and ambergris are nought.
 From off thy (radiant) face remove (I pray) thy veil :
 Eclipse the (noon-day) sun, make the moon as nought.
 When the (indifferent) lover¹ doth not for them pine :
 The pearls, the pearls (I say) of thy eyes are nought.
 If thou have not Love thy safe-conduct² to be :
 Thy wand'rings in its blood-stain'd paths will avail thee
 nought.

5. Without one's mistress how can one enjoy the 'Id ?
 To folk who know not passion's throes, 'Id (I trow) is nought.
 Beside thy lofty stature and thy comely shape.
 The (tall) poplar, (graceful) plane-tree, and juniper are
 nought.

Thy stony heart (my love!) at the wails of me most vile
 Hath not become (a whit) more tender, no! in no wise, no!

In love one single lesson is (I ween) enough :
 All the books in the World are beside it altogether nought.

9. Thy (euphonious) idyls, O SADR-I-KHUSH-HAL !
 Have reduced the stores³ and marts of sweets to nought.

* Son of Khush-hál Khán, Khatak. For an account of him vide Raverty's Grammar Introduction, page 29.

1 Lit: purchaser.

2 "Badraka." Elphinstone writes (Kábal, Vol. I, page 300): "It is possible in all tribes, except the Khaibaris (Afridis of the Khaibar), to obtain a secure passage through their territories by a previous agreement with the chiefs who for a small present will furnish an escort (or badraka), under whose protection a stranger may travel with perfect safety." So also in the Highlands:

"Malise! what ho!"—the henchman came—

"Give our safe-conduct to the Græme." (Scott's *Lady of the Lakè*).

The violation of a safe-conduct is considered the grossest insult that can be offered to a Khán or tribe. Often in lieu of an armed escort some token is given the traveller or travellers. I am personally acquainted with an instance of where a Túri Malik, of the Khuram Sirdári of the present Kábal Government, gave his cap as badraka to an Adam-Khel Afridi Káfila. It was not respected by some of his enemies, and the Káfila was in consequence attacked and plundered; but the Túri chief made every effort to personally revenge the insult, and himself fell in one of the retaliatory attacks. For a further account of the system of badraka, see Bellew's *Yúsafzai*, page 210.

3 Lit: mines.

ODE XV.

BY KHAN-ZADAH ASHRAF KHAN (KHATAK.)*

TO AN INDIFFERENT MISTRESS.

K. A., p. 372.

I continuous weep¹ with grief for thee till dawn :
Thou unconcernèd sleep'st upon thy couch till eve.

In Exile's waves I sink, (sinking) I bubbling cry :
"Mariner! for God's sake, stretch forth to me a hand."

Men of virtue are sincere and deceit they shun :
For the acidity² of the colocynth is not in the apple found.

Thou art my life : without thee I die : full well dost thou know
That severance of the body from the soul is hard.

5. When again shall I with a draught from thy lips be satisfied :³
Night and day is this my (constant) prayer 'fore God.

The plunderers of thy beauty laid⁴ their hands unto the spoil :
They (now unheeding) roam, deaf⁵ to compromise and peace.

Tho' I be captive in thy tresses, a thousand joys (say I !)
In such bondage happier I than in freedom (unrestrain'd).

In false promises hast thou (my love !) a thousand wiles :
With one true word⁶ hast thou ne'er op'd thy rose-bud mouth.

9. ASHRAF is with love for thee distraught ; (aye !) and more
will be :

If smiling (sweet) thou him to kiss thy dainty lips permit.⁷

* Son of Khush-hál Khán, Khatak. He was born A.D. 1634, and acted, at desire of his father, as Khán of the Khataks A.D. 1681—1683 during his father's life-time. He died a prisoner in the fortress of Bijapur, A.D. 1693. For further details vide Raverty's *Afghan Poetry*, page 249. His *nom de plume* was Híjrai, or "the Exile," (see Ode XXIV) assumed by him, because he wrote most of his poems when a captive in Bijapur.

1 Note force of uncontracted Indicative Present.

2 Lit : flavour.

3 Lit : be moistened with the cup of thy month.

4 The allusion is probably to the appearance of the down on the cheek of the lov'd one. Vide Ode LX, *complet 5*.

5 Lit : taking no concern for.

6 Lit : truthfully.

7 Lit : if thou laughingly make thy fair mouth (face) to him permissive.

ODE XVI.

BY 'ABD-UL-HAMID (MAHMAND).

A LOVE ODE.

K. A., p. 373.

If but once thou art with thy mistress¹ face to face :
Thy rivals will not (dare to) cause thee henceforth² harm.

When again will Heaven grant me a meeting (with my love)
That I may on my rival for my (present) exile be reveng'd.³

Through my rival's bad example became my love estrang'd :
The scab of itch infects with itch the man in health.

No heed do I pay to my reputation amongst men :
The excessive coyness of my love hath made me more greedy
than the locust.

5. Owing to the ravishing fascination⁴ of his mistress' (whisper'd
secret :

His own locks like cow-itch⁵ pods the (o'erwrought) lover
sting.

Since my dog-like fidelity in love doth not me desert :
Therefore (by my mistress) I'm called by "Tú !" and driven
off by "Chakh !" ⁶

7. God hath planted love as a mole on the face of me HAMID :
Be I with it O Mentor ! pleasing (in) his (sight) or no.⁷

1 Lit : mistress' face.

2 Lit : more.

3 Lit : crow over my rival to the full (i. e., to my heart's content). "Sakha kawul,"
To crow over an enemy. (Bellew's Dictionary) see also Ode XVII, line 1.

4 "Litáfât" slenderness, elegance.

5 A leguminous plant, a native of warm climates, whose pods are covered with
sharp hairs which penetrate the skin, and cause an itching. (Webster).

It is most difficult to translate this couplet, so as to embody a sentiment of sensual
mundane love, inasmuch as the allusions in it are deeply Súfistic, and refer to
the Deity. Freely translated it would run thus: "Owing to the fascination
which an enquiry into the mysterious (ráz) workings and attributes of the
Deity hath for the enthusiastic Súfí disciple (yár), his o'er-wrought and over-
sensitive brain is well nigh driven to the verge of insanity."

6 Pakkhto words for calling and driving off a dog. It is a strange coincidence that
"To ! To !" is the Portuguese call to a dog, and is short for Toma ! Toma !
(take ! take !), which tells him to come and take his food. (Tylor's Primitive
Culture, Vol. I. p. 161).

7 Lit : or ill (looking). In this line in the original the words "Kkhah e" are
by a misprint run into one another.

ODE XVII.

BY M'AZULLAH (MAHMAND).

ADVICE.

K. A., p. 373.

Exult not (nor triumph) thou o'er the death-(bed) of thy foe :
For before thy friends also lies this road.

Bear to every one love sincere (and pure) :
No one towards do thou envy or malice bear.

Never can education benefit the vile¹
Tares,² thro' the peasant's toil, will ne'er the rice-plant become.

From the base wilt thou naught else hear but sin :
Unceasing from the scald-head (filthy) scabs down fall.³

5. A vicious son's a wart upon his father's face :
It to cut out gives pain, to leave alone's⁴ a sin.

To the Solomon of thy thoughts I offered myself :
In the ant's hand was nought but a locust (held).⁵

7. To M'AZULLAH throw (my love) the cable of thy locks :
That with it he may emerge from the well of thy dimpled
chin.⁶

1 Lit: education is useless for the vile.

2 "Shamakha" (*Panicum frumentaceum*), a tall weed which grows in rice-fields. It is a very inferior species of millet, but is sometimes eaten by the very lowest classes. It is the Persian "Shámákh," and the Hindi "Shamak." Raverty gives "Shamakha" and "Shámúkha." The present Akhund of Swát is said to have lived on it and water for twelve years when engaged in religious devotion. It is said to be still his chief food, but the water is replaced by buffalo's milk. (Bellew's *Yúsafzai*, p. 104).

3 Lit: are shed forth, moult.

4 The reader will notice the jingle of words in the original.

5 "King Solomon, having been placed by the Almighty in sovereignty of men, demons, and the brute creation, was receiving their voluntary tribute, when the court was a good deal amused at seeing an ant enter, dragging along the thigh of a grass-hopper (or locust) which it deposited at the monarch's feet with evident complacency. The elephant turned up his nose and the hyæna laughed out right at this mighty addition to the royal treasure, for the one had brought him on its back a budding aloë tree, and the other a rich necklace, rent from the throat of a young maiden, whom he had surprised and slaughtered at her mother's tomb. But Solomon sternly rebuked either, declaring that none had that day honored him as he felt honored by the little ant." (Abbott's *Journey to Hirát*).

6 Vide Ode XLVIII, note 5.

ODE XVIII.

BY KHUSH-HAL KHAN (KHATAK.)

ON LOVE, HONOR, VALOUR, AND THE MOSLEM LAW.

K. A., p. 374.

Struggling love¹ is (in the end) true love itself²
 Before the former³ is the ladder of imagery placed.⁴

If thou survey (the world) from Tartarus to the Pleiades.
 Throughout the four points (of the compass) are the murmurings
 of Love.⁵

Had not Love been, no one would in the world have been :
 Love's sway is firmly planted till the Day of Doom.

Of those who have thro' love but one heart, one tongue :
 Their every enterprise is more than that of others bless'd.

5. This single maxim hear with thy soul's (inward) ears :
 Since it more precious is than the realm of Aurangzeb :

"Let thy life and wealth be lost, but ne'er let honor slip :
 The true worth of mortal's deeds is on honor (bas'd)."

When once thou hast in love a mortal's heart enslav'd.⁶
 Most ungenerous it is from him thyself to tear away.

He who fosters ill intent, him will ill befall :
 The vilest vice of all is the fostering ill-intent.

In this world is valour a to-be-desired gift :
 If God on any⁷ it bestow, let him for it thanks return.

10. Such a fine-drawn path is that of the Shari'at :⁸
 (That) one's footstep rests⁹ on a pointed diamond's crest.

1 Lit : "love," as opposed to Divine. I have translated it as struggling meaning the love of the Sûfi novice striving after the truth.

2 Lit : the essence of the truth, i.e., the love for God as Truth.

3 Note the remote demonstrative in the feminine refers to the more remote feminine noun "aâshiki."

4 i.e., to help the struggling Sûfi to attain to the fourth and highest degree of Sûfism, known as Hakikat; his struggling intellect, which by nature is engross'd with this world, must be assisted by allegory and imagery. The couplet will bear another rendering :—

Allegory is the essence of the reality.

Before the former is the ladder of imagery placed.

The couplet in this case would be a Pakkhto rendering of the Arabic line :

"Al majâz kuntarat-ul-hakikat, i.e., allegory is a bridge to reality."

5 Allusion is apparently here had to the music of the spheres, the harmony supposed by the ancients to be produced by the accordant movements of the celestial orbs.

6 Pakkhto Subj. Pres.

7 In the Pakkhto "wu-cha" is a misprint for "wu-châ-ta."

8 The Korân or Holy Law.

9 "Ikkhai" poeticé for Ikkhai dai."

11. If thou, KHUSH-HAL! offer advice unto the deaf:
Tell me what (to them) do thy comsellings avail?

ODE XIX.

BY SADIQ.

THE FEAR OF GOD.

K. A., p. 375.

- Why with that gain art not thou content
That gain which e'er remains constant (and unchanged)?
This is the height of baseness, if thou me believe:
That a disciple by his master¹ should repudiated be.
That which for a single moment is not absent from thy mind:
In effect hath it (for thee) become thy God.
Whatever may have been in a platter plac'd
Must eventually therefrom apparent be.²
5. What of the (true) Moslem is the sign? 'Tis devotion of the heart:
How can the Jew e'er worship (God) with fervency.³
Why hast thou abandoned⁴ the remembrance of Him
Who is e'er more near⁵ unto thee than thyself?
Howe'er so much despair may in thy heart abound:
From such friend (as He)⁶ be not one instant separate.⁷
On integrity hath God, I ween⁸ immunity bestow'd:
What results tho' Nimrod cast the Faithful (Abram) into the flames?¹⁰
9. (Therefore)¹¹ do thou constant quaff the wine of love SADIK
What mattereth it if thereat the Censor be annoyed?

1 "Pir," the instructor of the Súfi disciple (murid).

2 "Out of the abundance of the heart the mouth speaketh." (Matt. XII, 34).

3 In the second Súra of the Korán these words occur: "God hath cursed the Jews) with infidelity, therefore few shall believe"

4 "Farághat shwal," same as the Persian "farághat shudan." (Vide Johnson's Persian Dictionary *in verbo*).

5 Another rendering is:

Who is ever round about thee (tar-fá-na) and present with thee?

6 Da (the ablative sign) yár-a dzane. "Wu" is a misprint.

7 The reader will notice the juxtaposition in this couplet of the two Pakkhto words "zirah" and "zirrah."

8 Note the guarded opinion expressed by the Subjunctive Perfect.

9 "Al Khalil," the Faithful.

10 Vide Khush-hál Khán Ode VI, note 6.

11 Because "on integrity God hath immunity bestow'd," see preceding couplet. The duty of the "Muhtasib" or Censor in Muhammdan countries is to punish violations of the Moslem religion, of which wine-drinking is one (Vide Ode V, note 5). This offence the Poet, being a man of integrity, i. e., a perfect Súfi, considered he might with impunity commit.

ODE XX.

BY YUNAS.

ON LOVE LETTERS.

K. A., p. 375.

As others are delighted with a packet full of gold :
More than they am I at the (love) letters of the fair.

The dusky hue of my love's down is ambergris and musk :
O'erjoyed am I with notes with¹ ambergris and musk (per-
fum'd).

Lovers have (e'er this) with their heart's bloodwriting made :
The sane man smileth at (such) writings of the craz'd.

He who the news and name of pearl-(like) mistress reads²
Casteth not a glance at packet fill'd with pearls.

5. In the direction of my mistress both my eyes with watching
ache:³

I by the couriers' hand for a note most anxious look.

(Howbeit) if my love write not to me, 'tis meet :
For the high-bred can elect to send⁴ letters to the mean.

7. Monarchs enchanted are with packets of red gold :
I, YUNAS, with the missives of the sugar-lipp'd.⁵

1 Lit : of. Orientals of position perfume their notes when they desire to pay a compliment to the recipient.

2 Another rendering is :—

"He who peruseth the news and the writing on the gate of his mistress." The two renderings depend on the word "d-r" being read as "dur" or "dar."

3 Lit : have become four.

4 Lit : are chief as regards (sending).

5 i. e., the fair.

ODE XXI.

BY KALANDAR (AKOZAI, OF SWAT).

TO AN OLD MAN.

K. A., p. 376.

When thy beard became upon thy face snow-white
The more thy hank'ring for life and wealth increased.¹

Tho' in old age thou greedy art, naught are thou to blame :
A man (most) hungry feels at the time of Digar prayer.²

Thou with thy grey beard³ tak'st⁴ thy staff and tott'ring go'st:
In search of bread dost thou roam from door to door.

In thy old age hast thou follow'd thy ambition's bent :
(But) not one day hast thou in the Prophet's footsteps⁵ spent.

5. In prayer thou can'st not e'en a half prostration make :
But all day long bent down with aching back thou mow'st.

Then if thou repent will thy time (I ween) have passed :
When thy head reclines on the brick-work of the tomb.⁶

In the world's pursuits thou split'st intellectual hair :
But with the tenets of thy faith in no wise art acquaint.

8. Contentment is, KALANDAR! such (enriching) wealth,
That it makes a man, tho' in poverty, (most) rich.

ODE XXII.

BY KHAN-ZADAH KAMGAR (KHATAK.)

A LOVE ODE.

K. A., p. 377.

My love hath carried off my heart from within my breast :
Love for her hath reliev'd my soul and life of grief.

1 "Shwá" in the Pakkhto is a misprint for "shwa."

2 The last prayer of the Moslem day which begins in the evening. It is said when the shadow of an object is equal to the shadow at noon, plus the actual, (or with the Hanáfis, twice the actual) length of the object itself.

3 This is an example of the form, but rarely met with, of the possessive compound mentioned by Trumpp in his Grammar, § 38, 4, 6, where the substantive remains unaltered and the adjective agrees with it in gender.

4 Note force of Subjunctive Present with Habitual signification.

5 This is a specimen of the more common possessive compound, Vide Note 3.

6 The "lahad." It is a small sepulchre running north and south on the west side of the grave or "kabar," and a little below the level of its floor. It is roomy enough to allow the corpse to sit up, when summoned by the Angels, Nakir and Munkir, to render account of his life and deeds. After the body has been deposited in it, with its face inclined towards Mecca, i.e., the west, the "lahad" is shut off from the "kabar" by large flat bricks placed upright against its opening. The "kabar" is then filled up with earth. (Bellev's Yūsufzai). In the first line of this couplet in the Pakkhto "piyá" is a misprint for "biyá."

2. Since thoughts of her were ever (constant) in my brain :
For this did (other) maids' my head as forfeit take.
Tho' I a thousand tales of constancy had conn'd :
The gazelle-eyed ones by their charms² of it me bereft.
With the golf-stick of her raven³ locks did she, beauteous maid !
Drive from me along the plain my heart a golf-ball (like).
5. So much do I weep through Love's excessive grief.
(That e'en) the vernal showers are by me put to shame.⁴
Such impatient and such reckless love bear I
That of all it hath me stripp'd ! my brain, my property.
7. Therefore am I KAMGAR like Majnun⁵ far-fam'd :
Because my mistress hath of all judgment me bereft.

ODE XXIII.

BY FAZIL.

HOW TO LIVE.

K. A., p. 377.

In these latter days do thou with prudence walk :
Lest thou a false step make, walk thou with eyes awake.
If thou hast thyself from thorns¹ and bramble freed :
Then gaily like the thread pass through the flawless² pearl.
If thou like sandal-wood hast ground thyself against the
stone.³
Then unhesitating trickle down⁴ the (fair) cheeks of thy love
Beyond thy coverlet⁵ stretch not out thy feet :
Such as thou art and in proportion to thy status live.

1 "Turko."

2 The reader will notice the play on the word "dástán" in the original.

3 Lit : black.

4 Lit : the vernal clouds have carried away shame from me.

5 Vide 'Abd-ur-Rahmán Ode IV, note 5. Majnún was madly in love with Leilá.
His name also signifies "possessed of a Jin" (or demon).

1 Lit : stumps of trees.

2 Lit : genuine. The allusion is Súfistic, and is to the effect that if the Súfi recluse
has abandoned the world, he may hope to attain Heaven.

3 i. e., humiliated thyself.

4 Lit : go.

5 Women in the east pound sandal-wood, mix it with other ingredients and apply
it, as hair-oil, to their hair.

6 Lit : sheet.

5. If thou can'st not afford a second riding-mule :
 Make thy legs thy (second) mule, on them mounted roam.
 Within his proper limits each man a Sultán is :
 (Therefore) like a pair of compasses around thyself revolve.
 If thou beauty, scent, and grace hast made thy Being's pride :
 Then like a rose art thou : in the turban (proudly) bloom.⁷
 With the transparent clearness⁸ of a mirror live :
 So that all in thee may thy true soul reflected⁹ see.
 Lo ! Humility 's a virtue rare, if thou (thereon) reflect :
 (Therefore other) burdens bear, with them burden'd live.
10. Soon or late¹⁰ (I trow) will autumn, FAZIL, come :
 If thou would'st the roses view, (now) within the parterre roam.

ODE XXIV.

BY ASHRAF KHAN (KHATAK) ALIAS HIJRAI.

A LOVE ODE.

K. A., p. 378.

- May with love for thee on one e'er stricken be :¹
 May God ne'er any one with such a plague afflict !
 Since I the pains of exile knew, thus (ever) do I pray :
 May God ne'er any one from his beloved part.
 If love for maidens fair th 'ascetic seem a sin :
 Tell me, *what love* should man consider innocent ?
 At such a sentiment am I astounded friends !
 How in the world can one without a mistress smile ?
5. I, my loved one ! view the tree of thy coyness high :
 How can mortal hope (from thee) the fruit of interview (to
 gain) ?
 Those wounded by thy tresses² ne'er their health regain,
 Altho' with utmost skill one for them prescribe.

7 Lit : roam. Afgháns are very fond of placing flowers in their turbans as an ornament.

8 Note the nominative absolute, and Vide Trumpp's Grammar, § 181, 3, b

9 Lit : the state of the case.

10 Lit : to-day or to-morrow.

1 Note the Precative Imperative.

2 In Oriental Poetry the black tresses of the mistress are compared to snakes.

- How can a mortal e'er on her bright face stedfast³ gaze :
 Since her radiancy⁴ 's more radiant than the sun or moon ?
 Her promis'd kiss she ever makes a draft to-morrow (to be paid)
 How with such a promise can one one's heart refresh ?
 On Time there is no reliance, it (e'er) unstable is :
 How then can one rely on the promise for the morrow ?
10. Such a cruel bearing as in thee I've seen.
 In this world such tyranny doth no other exercise.
11. Than thee more cruel is there no one elsewhere in the world :
 Like as in sincerity hath HIJRAI no man his peer.

ODE XXV.

BY DAOLAT.*

AGAINST EVIL DESIRE.

K. A., p. 379.

- When my Pure Holy Guide 'gainst sinful lusts me warn'd :
 Thenceforth did I cut through the fibres¹ of my wicked greed.
 When the study of the Sifát less engross'd my thoughts :
 Then God his attributes² to me show'd from every point of
 view.
 Anon (from study) I return happy smiling as the rose :
 Anon the rain-cloud like, I am constrain'd to weep.
 Without ablution take not up the Holy Korán in thy hands :
 Since the Lord hath thus decreed : "Not before ablution."³
5. Had I not kept my soul free from doubting fears :
 How could it ever have Resignation's treasures gain'd ?

3 "Dzír."

4 "Núr."

* This poet is said to have been a Hindú, imbued with Súfistic principles (Raverty).

1 "Wale" plural of "wala."

2 Lit: face. These two lines allude to four degrees of advancement in one branch of mystic Súfistic knowledge. The three first stages are confined to studying the nature of mankind (násút): of angels (malakút) and of arch-angels (jabarút). These are "sifát." The fourth stage (lákút) is the studying the attributes of God Himself (zát).

3 This injunction occurs in the fifty-sixth Súra (or Chapter) of the Korán (Vide Sale's Edition page 437, note e): "This is the excellent Korán; none shall touch it except those who are clean." This text is usually written on the cover of the Korán.

6. The dissembling sinner is a scorpion as it were :⁴
His whole form a sting, a gimlet, and nought else.
At a glimpse of God's nature⁵ I became involuntarily distraught:
With desire (more to know) my foot on the brink of Death.⁶ I
plac'd.
Since I listen'd not to Lust's (seductive) strains, my soul hath
been at rest⁷ ;
And become for me a lamp, with a thousand lustres bright.
Howe'er so much I warn the fool he will not comprehend :
But for the man of wisdom a single word's enough.
- 10 The snake of the same hole stingeth not one twice :
How oft hast thou been stung by the (self-same) miscreant
(lust) !
11. O DAOLAT! the wicked snakes and scorpions are :
(Therefore) henceforth with them do not associate.

ODE XXVI.

BY SAMAD.

COMPLAINT OF THE SOLITARY LOVER.

K. A., p. 379.

Without my love doth life to me insipid seem:
The more therefore my soul unto death inclines.¹
My withered heart (was) like the parch'd-up wastes in Hár.²
From my two eyes o'er it the Jaihún's³ waters rolled.
Comfortless lay I on the world's cold bare earth:
Like the deer my (troubled) sleep on the (busy) ant-hill was.⁴
Headlong speeds⁵ my head into the whirlpool of grief:
Worthy it of punishment, like (unto) Kárún.⁶

4 A very frequent idiomatic meaning of "shuh."

5 Lit : Him.

6 Lit: did I plant my foot on non-entity. Few Darweshes survive their probation for the 3rd stage of Súfism, known as 'Arúf, signifying knowledge or inspiration. (Raverty.)

7 Lit: my companion.

1 The reader will remark that in the Pakkhto the letter "shín" at the end of each couplet stands for "shuh."

2 The month Hár, our June; it is the latter of the two months which make up Dúbai, or the extreme hot-weather. (Bellew).

3 The River Oxus.

4 Vide Ode IX, note 1.

5 Lit: goes.

6 Or Korah. Vide Khush-hál Khán Ode I, note 24. The Moslems hold that he is still descending head foremost to the earth's centre.

5. Since in the school of Love the tale of grief I conn'd:
In blank astonishment at me were Farhád⁷ and next Majnún.⁸
Like the (split) pen-nib, I spew from my breastrent (and torn):
Like the coral, crimson gore hath my inmost heart become.
The physicians placed the finger of doubt upon their lips:⁹
My ailment was not included in the "Kánún-i-Shifá."¹⁰
Tho' grief my mistress for hath brought me to the grave:¹¹
Still hath (in effect) my head 'bove the nine vaults of Heaven
soar'd.¹²
9. Why should not the verses¹³ of (the Poet) SAMAD pleasing¹⁴ be:
In whom the (slight) ailment of the love of Sháh Faríd¹⁵ hath
ripen'd into plague.¹⁶
- 7 Vide Khush-hál Khán Ode 1, note 39.
8 Vide 'Abd-ur-Rahmán Ode 1V, note 5.
9 Lit: teeth.
10 The Poet should have written "La Kánún da Shifá na." The "Kánún-i-Shifá," or Canon of Medicine, is the most celebrated of the numerous works of Abú Síná, the famous Oriental Physician (Vide Khush-hál Khán Ode I, couplet 107). It has been translated into Hebrew, Arabic, and Latin. (Lerch's Khíva.)
11 Lit: concealed me like the dust (of the grave conceals the corpse.)
12 Lit: became. The Moslems hold that there are seven heavens; then 'Arsh and Kursí, the eighth and ninth crystalline or empyrean heavens, containing the Thrones of God. Between the seventh and eighth heavens some commentators place Paradise.
13 Lit: words.
14 Lit: sweet.
15 A famous Súfi saint of Arab descent, surnamed "Shakar-Ganj." He was born in Kábal, A.H. 595 (A.D. 1178), whence his grand father, Shwaib, and father, Shekh Jamál-ud-dín, migrated to Hindústán towards the close of the 12th century, and settled at Kothwál, the modern Chaoli Mushaikh, in the Multán District. Thence Shah Farid proceeded to Multán, Kábal, and Delhi to study. At the last-mentioned place he became the disciple of the celebrated Afghán Saint, Khwájah Kutb-ud-dín Bakhtíár Ushí Kákí (of whom Dorn gives an account in his History of the Afgháns, Part II). In A.H. 632 (A.D. 1234) he came to Ajúdhan, in the Gugaira District of the Panjab, where he resided till his death, A. H. 670 (A. D. 1273) at the ripe age of 95 years. His tomb is to the south-east of the modern city of Pákpattan (the Holy Ford), a name which was given by the Moslems to the Hindú city of Ajúdhan in consequence of this saint having resided and been buried there, and of the approach to his cell having been by a ford across a small stream (since dried up) which flowed in front of it. There are three traditions connected with his surname, Shakar-Ganj (the Treasury of Sweets):—one, that his mother, in his younger years, to tempt him to say his morning prayers betimes, used to tell him that God placed under the pillows of persons who did so lumps of sugar, which she, however, herself placed there. As he grew older, she discontinued the practice, but the sugar was nevertheless discovered by him daily under his pillow, being the reward of Heaven for his great piety! The second is that one day when proceeding in the rain through the muddy streets of Delhi to visit his Pír, the above-mentioned Kutb-ud-dín, he stumbled and fell. A piece of mud which adhered to his mouth was at once converted into sugar, the result, as his Pír informed him, of his earthly frame having, through his excessive devotion, become a "Treasury of Sweets!" The third story is that one day meeting a salt caravan outside Delhi, he, on being presented by the traders with some salt as a thank-offering, miraculously transformed all their loads into more valuable ones of sugar!
16 The purport of this couplet is that the love for the Deity of the Súfi Samad far exceeded that of the famous enthusiast Sháh Faríd.

ODE XXVII.

BY ABU-UL-KASAM.

A LOVE ODE.

K. A., p. 380.

Was it my (bosom's) moon that enter'd my (dark) cell ?
Or was it a (radiant) lamp kindled in my gloom ?

The earth of toil have I kneaded with my tears :
Now bloometh my (fair) rose in the soil of my own toil.

If after death my love come my grave unto :
Thereon upon my grave will a bower of roses bloom.

My moon hath than the (sun)-light more radiant become :
Such radiance hath God on her countenance bestow'd.

5. I made myself the dust of my belovèd's street :
Altho' she (ingrate) doth my services reproach.

Through jealousy my rival me my mistress' lap-dog styles :
But this nick name of his hath me more honor'd made :

7. ABU-UL-KASIM'S wish is union with his love :
May God his persevering efforts yet more bless !

ODE XXVIII.

BY AHMAD SHAH ABDALI.*

A LOVE ODE.

K. A., p. 381.

My mistress ! like to thee can there be no one in this world :
Thy veil draw (o'er thy charms), lest thy lover in despair expire.

With burning breast do I continuous for thee search :
Nor is thy dwelling on the Earth, nor yet in Heaven's (thy seat).

* The founder of the Sadozai dynasty of Kábal, which lasted from A.D. 1747—1842 (with a break from 1834—1839). Ahmad Shah was a member of the Abdáli Division of Afgháns, to which belong the tribes of Sadozai and Bárakzai (the present dynasty). He first gave the name of Duráni or "The pearl-like" to the Abdáls, and surnamed himself "Dur-i-Durán," or "The pearl of pearls." He reigned A.D. 1747—1773.

3. An ascetic or a mendicant will I roam the earth :¹
And (with bent head) shed tears on my mantle's (front).
O sweet-scented morning breeze !² to me tidings bring :
Cause thereby my heart rose-like to smile in its parterre.
5. When I raise (plaintive) cries or weep, my (sole) object this :
That I may constant bloom in the garden of thy face.
Is this my heart which at thy Beauty's depredations weeps ?
Or is this Philomel, who Autumn's (ravages) bewails ?
A wondrous fire is in the nose-jewel it consumeth hearts :
Throughout the world no single heart its destructive pow'r
escapes.
In the (wide) plain (of love) the lover wailing stands :
Nor admitshe (asjust) againsthimself the (cold) world'sreproach.
9. At (my love's) coldness and rebuffs I'd ne'er from love with-
draw my hand :
If I, AHMAD SHAH, at all were with opposing weapons
arm'd.³

ODE XXIX.

BY 'ABD-UL HAMID (MAHMAND).

THE POWER OF KINDNESS.

K. A., p. 881.

Every rebel, every outlaw, clemency a (faithful) subject makes :¹
Generous treatment puts the most shameless unto shame.

- 1 The allusions here are to the preparations for the stage of Súfism known as 'Arúf, thus described by Raverty : "He must begin by a lengthened fast, which should not be less than forty days. During this period of fasting he remains in solitude and in a posture of contemplation, and takes no sustenance save enough to keep body and soul together..... When reduced to a mere skeleton, the disciple comes forth from his solitude, he still has years of trial to endure. He must wander about companionless in desert places, or remain in some frightful solitude."
- 2 One of the prettiest conceits of Afghán Poets is the regarding the soft breeze of the morning (the Nasim-i-sahar, as the Persian style it), as a bearer of messages from the lover to his mistress, or the exile to his home. A fine Ode of Khush-hál Khán's, composed when in captivity in Hindústán, begins :

Kah guzr pa Khairábád wu-kre, Nasímá !
Yá di gasht wu-shí da Sará-e dá Sind pa síma :
Pa bár-bár dzmá salám war-ta 'arza kra :
War-sarah dzmá da loriya tso taslimá.

If o'er Khair-ábád thou should'st pass, morning-breeze !
Or thy course should by Sará-e, on th' Indus bank, thee take :
My frequent salutations unto them convey :
On my behalf to them repeated greetings make. (Vide Gulshan-i-Roh ;
Khush-hál Khán p. 50.)

3 Lit : were in power strong.

1 Lit : makes a slave.

2. The (dried up) brook which sympathy once more makes to flow :²
 For the Stream of Life,³ methinks, it (idly) takes no heed.
 Every brow that kindness (radiant) lighteth up
 Its lustre and refulgence is world-subduing as the sun.
 If one with kindness treat (e'en) a beast of prey :
 If it crouch not at one's feet, let me forfeit stand !
5. Every graft which kindness grafts, in no wise (I trow)
 It can the pruning-shears mangle with its blade.
 As when o'er the earth the sun riseth there is light :
 So every moment doth benevolence smiles diffuse.
 When pure love expands her smiling lips into a laugh :
 The bud bursteth into blossom, as (into day) the dawn.
 Than those feats which the magician by his magic doth effect
 How many more than he⁴ doth benevolence achieve !
 Sympathy doth at once for Islâm anxious make
 The aged Unbeliever of a thousand years.
10. HAMID ! be on thy watch against the man of sin :
 Love (tainted) with deceit will thee offensive make.
-

ODE XXX.

BY 'ABD-UR-RAHMAN (MAHMAND).

ON THE POWER OF LOVE.

K. A., p. 382.

Mark ! how excellent a dignity doth fervent Love possess :
 Since the whole Universe is to Love a slave.

Tho' to ascend from Earth to Heaven is difficult (and hard) :
 This journey is by Love effected at a bound.¹

When the benevolent converse of mysteries unreveal'd :
 'T is (the result) throughout of the inspiration of Pure Love.

The Reign of Vogue and Custom will not be for aye :
 As the Reign of Love, which shall eternal be.

2 Lit : makes alive.

3 Vide Ode XXXIX, Note 7.

4 Lit : how many more than those of him.

1 Lit : step.

K. A., p. 382.

5. Without Pure Love to God in Islám² there is no zest:
 If Islám there be I wot 'tis the Islám inspired by³ Love.
 What wonder if around each Cup-bearer who the goblet holds
 Of Pure Love to God, the inebriated crowd should throng?
 (Again what wonder 's it if within the fowler's net,
 Who hath the snare of Love, the Phoenix,⁴ be entrapped?⁵
 After death will not be kindness and benevolence as now:⁶
 If thou to practise Love desire now 's for thee the time.
9. Therefore RAHMAN'S every verse⁷ most euphonious is:
 Because his every verse is a verse by Love inspir'd.
-

ODE XXXI.

BY 'ASAM.

TO AN INDIFFERENT MISTRESS.

K. A., p. 383.

- Why to a physician should I for cure resort:
 (Since) from my mistress death I solicit and desire?
 Altho, unceasing I address the morning-breeze:
 Still in no wise doth it inform my mistress of my state.
 Tho' with the lips of hundred men I to thee a thousand
 prayers address:
 My prayers make no impression on thy (indiff'rent) soul.
 Now will I (in person) at thy door for aye addresses pay:
 Since in vain have been for me other's complaints and prayers.
5. Would to God that thou would'st summons me (solitary and)
 alone:
 That unheard by¹ my rival I might to thee addresses pay.
6. Pity 'tis, 'ASAM that thou continuest to live on:
 Since thy prayer hath to thy love been more worthless than
 a straw.

2 Resignation; the Religion of the Moslems (resigned).

3 Lit: of.

4 Vide Abd-ur-Rahmán Ode XXV, note 1.

5 Ind. Pres. of "nakkhatal."

6 "Dá."

7 Lit: word.

1 Lit: separate from.

ODE XXXII.

BY YUNAS.

"GHARAZ."

K. A., p. 383.

Except with my belov'd nought have I to do with others :
 If others have (with others), nought have I to do (with others.)

Whosoe'er hath quaffed the sweet things of thy lips :
 No hankering hath he for the sweetness of conserves.

Tho' tormented with the pangs of love for thee (still so) happy I,
 That nowise do I medicine (nor do I cure) desire.

Thy lovers congregate (and flock) within thy courts :
 No desire (I ween) have they¹ to stroll amid the meads.²

5. Those wanton with thy love, what inebriation else need they ?
 No cause have they to thirst for the decanter'd wine.

For the trifling pleasure of to-day³ they've let slip the morrow's⁴
 bliss :

No concern have debauchees for what they abandon thus.⁵

7. YUNAS hath no longing for a mistress strange :
 His reproaches and desires are his own sweet-heart for.

ODE XXXIII.

BY MAHAMMADI.

ADVICE REJECTED BY THE LOVER.

K. A., p. 384.

Of no one the advice upon my ears doth strike :
 Because (all) advice is drown'd¹ in the sobbing of my sobs.

Each (friend) thus counsels me : " In grief thou should'st not
 weep,"

Therefore heed I not the whole world's counsellings.

(To me) speak not of patience in this (devouring) flame :
 Draw, Mentor ! nigh to *me* and list to *my* advice.

1 Pakkhto " E."

2 Lit : in the plain.

3 i.e., of time.

4 i.e., of eternity.

5 Lit : for abandoning.

1 " Lār wruk shuh," lit : has been altogether lost. Vide Ganj-i-Pakkhto Tale X
 note 24.

4. Say hath any by entreaty grief from his heart expell'd ?
To whose advice (or counsel) doth the prairie-wolf attend ?
5. Through excessive grief thus I've not myself unto it³ lent :³
As with (delirious) laugh the maniac advice rejects.
- Others they who patient heed the advice of Monk and Priest :
Not (of such mould) am I who in grief (unheeling) mourn.
- Grief for thee hath made me craz'd : why then doth this crew
Subtly thus again and yet again me with counsel ply ?⁴
- Account *me* nought :⁵ *whom else* have they silenc'd in his
grief ?
- My Mentor's counsel offer'd is⁶ with (ill-disguised) smiles.
9. Exile hath MAHAMMADI stunn'd⁷ with his own cries of grief)
Therefore with his ears he thy counselling cannot hear.⁸

ODE XXXIV.

BY MIRZA KHAN (ANSARI.)*

ON RELIGIOUS EXHORTATION.

K. A., p. 384.

The (false) preacher who by his preaching (his audience)
captivates :

By what means by his discourse doth he so fascinate ?

He who preacheth with his lips but (consistent) doth not act
Some day will for his preachings ridicule sustain.

He who ne'er hath seen the road and yet acteth as a guide
Will by his guidance turn bright day to gloomy night.¹

Then will their counsel be acceptable to others :
When in their proper persons (men) practise what they preach.

Upon the (pious) guide doth Heaven's grace so rest,²
That he displayeth deeds consistent with his words.

2 *i.e.*, counsel.

3 Lit : acquainted myself with.

4 Lit : with ingenuity me advise.

5 Lit : I left alone. Note the nominative absolute.

6 Lit : continues to issue (from his lips).

7 Lit : made deaf.

8 " Na ávri."

* An Afghán Poet, who flourished 1633 A.D. For an account of his life and writings, vide Raverty's *Afghán Poetry*, page 51.

1 " If the blind lead the blind, they will both fall into the ditch."

2 Lit : such favour of the Lord is there on the (pious) guide.

6. The Perfect³ are (as 'twere bright) suns upon the earth :
Virtue and vice will they in their homilies expose.
Those who by (sound) preaching (other's) faith and life improve
Are holy men⁴ (and) God⁵ with the eyes of faith⁶ discern.
Others⁷ will they deliver from scepticism's doubts⁸
When with pure hearts in their preachings they (God's) glory
manifest.⁹
9. If thou MIRZA ! quench at thy Pirs¹⁰ command thy lust :
Like self-denial will all at thy behest elect.¹¹

ODE XXXV.

BY MUHAMMADI.

ON BASE EXPECTATION.

K. A., p. 385.

Lusting for this world doth each mortal put to shame :
Thro' such greed doth man earn the name of Cur !¹

He in whose court-yard stands a Palma-Christi tree :²
In vain doth he therefrom look for (the Date-Palm's) dates.

He who barley sows to-day within his field
In vain will he to-morrow wheat therefrom expect.

Whosoever looks for confections from his foe :
Some day will there a mouthful be of poison³ in his jaws.⁴

5. Are their snouts, (the snouts) of dogs, or (have they heads) of
men
Who (in the guise of) friends crave profit from their friends ?

3 "Kámil," those who have attained to the 4th or highest degree of Súfism known as Hakikat. Vide Proverbs IV, 18.

4 'Aárifán, those who have attained to the 3rd degree of Súfism known as 'Arúf.

5 Lit. : Him.

6 Lit. : secret eyes.

7 Lit. : them.

8 Lit. : curtains.

9 "Jalwa kándi."

10 Vide Ode XIX, note 1.

11 "Daghah ba dzán nist kándi hamah," Lit. : they will all similarly annihilate themselves.

1 Lit. : curishness.

2 The castor oil tree, from whose nuts castor oil is obtained by expression or decoction.

3 Vide Ode IV, note 7.

4 Lit. : mouth.

6. The contented man, tho' poor, still (I trow) is (passing) rich :
The drop of water, mark ! for the river doth not yearn.
Not on the face of him, I ween, 's the nose of shame
Who to satisfy his lust from any desires aught.
As one who with (that) trifles (which) his dignity (affects) :
So appears to me this shamelessness of thine.
As when one dog a mill-stone licks, another (supplicating)
growls :
Such is th' unseemly request which one man of another makes.
10. The footing of their honor (undoubtedly) hath slipped
Who with unabashed looks⁵ make a second time request.
11. When MUHAMMADI! from another one to crave aught
resolves
Incessant in the streets he his supplicating palm presents.

ODE XXXVI.

BY KHAN-ZA'AH 'ABD-UL-KADIR KHAN (KHATAK.)*

ADVICE.

K. A., p. 386.

- Because the oyster with a single (rain) drop is content :
Are its priceless pearls in every region spread.¹
If thou happiness desire, rest contented with thy lot :
If thou renown and fame desire, be liberal² (to all).
To lock up one's wealth means captivity in Hell :
Therefore theirs' the free have plac'd in their (open) palm.
Since (mortal) life is not for aye, what therefore matters it,
If thou in Philosophy with Sulimán³ or Asaf⁴ vie ?
5. Man's vigour⁵ doth by knowledge and by science grow :
The plumpness of four-footed beasts on provender depends.
- 5 Lit. : with this beard. The possession of a beard amongst Afgháns presumes self-respect on the part of the owner.
- * Son of Khush-hál Khán, Khatak. He was born A. D. 1652. For further details vide Raverty's Afghán Poetry, page 268.
- 1 Oriental tradition has it that the oyster opens its mouth, and swallows a single drop of rain water, which, in process of time, is transformed into a pearl.
Here maidens are sighing and fragrant their sigh :
As the flower of the Amra just oped by a bee :
And precious their tears, as that rain from the sky,
Which turns into pearls as it falls in the sea. (Moore's Light of the Harem).
- 2 Lit. : practise giving. Note Present Participle used as a substantive.
- 3 King Solomon.
- 4 Vide Khush-hál Khán Ode 1, note 9.
- 5 Lit. : fitness.

If thou high-minded art, another not e'en with roses pelt :⁶
(Yet) present thyself a target for the shafts of good and bad.

With my own eyes I've watched men possess'd of wealth :
One with greed doth it amass, his heir squanders it abroad.

8. Ever 'ABD-UL-KADIR be fearful of thy God :
Unto him that fears him, God hath said : " Fear not."⁷

ODE XXXVII.

BY KALANDAR (AKOZAI OF SWAT.)

TO HIS MISTRESS IN GRIEF.

K. A., p. 386.

If one ardently desire the choicest (mistress) in the world :
Elsewhere will one not find a mistress so choice as she.

A man will turn his back on the throne and crown of
Aurangzeb :¹

If he make his mistress' grief the crown upon his head.

Since the lustre of thy countenance doth outvie the sun :
Henceforth, heart-ravisher ! what will the sun of day avail ?²

He in whose pallet³ grief for his mistress is a thorn
Henceforth how on his pallet will he e'er rest in peace ?

5. If a man but once his foot within thy threshold plant :
He will the gates⁴ and walls of Paradise forget.

If a man gain but once a glimpse of Love's Domain,
From it he'll ne'er depart : thus much I comprehend.

Again will no one find (a mistress) so benign
As she, whose tears have made my own (sad) tears to flow.⁵

8. When KALANDAR ! she her bewitching head-dress wears :
How can mortal man look her stedfast⁶ in the face ?

⁶ Lit : vex.

⁷ Allusion is here made to the twenty-seventh Súra of the Korán, in which the incident related in Exodus IV, 3, occurs, viz., the flight of Moses from his own rod when it was transformed into a serpent. "And God said : O Moses, fear not ! for my messengers are not disturbed with fear in my sight."

¹ The Moghul Emperor, who reigned at Delhi A. D. 1658—1707.

² Lit : what more will one do with, &c.

³ Lit : bedding.

⁴ They are eight in number (Sale's Korán.)

⁵ Lit : whose tears have produced tears on my face.

⁶ "Barabar."

ODE XXXVIII.

BY KHAN-ZADAH KAZIM (KHATAK) ALIAS SHAIDA,

A RELIGIOUS ODE.

K. A., p. 387.

In likeness thou 'rt a bubble, thy evanescence own ;
Decorate thou therefore not thy unadorned¹ home.

If thou stud thy crown (with gems) like the firmament (with
stars) :

Ever wilt thou be distraught with anxiety on its account,

So great is thy fame in Káshán's² (busy) marts
That sleep a stranger hath become to those who on velvet sleep.

How can the glory of God's Unity the Polytheist's soul affect :
To distinctly view one thing is for the squint-eyed hard.³

5. Thou desirest to know the purport in Nature of each object :
Seest thou not that the (facial) lines no distinct meaning bear ?

If thou art (blooming) as a rose, look not (I thee implore) :
For permanence in thy hues or scent, since they (both) must
fade,

He who cries to God in echo like the (unconscious) rock :
His hard heart will not depart, not (truly) contrite's he.

Like the tulip is his brow (with wrinkles) ever scarred :
The darkness of whose home by the torch (of Truth) is not
dispelled.

Tho' like a candle in its shade a man be in his shroud :
His death will not ensue till Death's Angel for him comes.

10. Every moment do thou, SHAIDA, its flatteries mistrust :
Since destiny is ne'er impeded in its course.

1 The reader will note the force of the adjective "sádah," as applied to a bubble of water.

2 Káshán, a city of Persia still tolerably flourishing, (situated in 'Irák 'Ajámí, about half-way between Ispahán and Tehrán,) long noted for its brocades and velvets. (Balfour's Cyclopædia.)

3 Squint-eyed people, in consequence of their inability to fix the axis of their eyes on the same object have *double vision*. Thus the polytheist's mind is unable to grasp the idea of One God.

ODE XXXIX.

BY KHAN-ZADAH SIKANDAR (KHATAK.)

A LOVE ODE.

K. A., p. 388.

The minstrel his finger plants on the treble-string and e'en
upon the bass :¹

The Cup-bearer's present, also Spring, and the idol (of my heart)

In such a place² I 'm wounded with the arrow of thy love :

That not to it can bandage or ointment be applied.

One stung by the serpents of thy locks recovers ne'er :

E'en (tho' he visit) tombs and shrines, or (resort to) magic
(charms).

He to whom thou showedst thy face demoniac became :

Aloft on mountain crests he roams, (aye) and on the plain.

5. The secret of my love which (as yet) is from thee hid :

With it my own breast is not acquaint, nor indeed my pen.

To-day within my grasp is the Cup of Joy :

From me³ have pain and anguish fled, aye, and grief as well.

By the nectar⁴ of thy rosy lips thou hast Kawsar⁵ put to shame⁶ ;

Still more the Stream of Life,⁷ as also Zam-Zam's spring⁸

1. The poet has in this line in the original Pakkhto, I think, striven to imitate the sounds of the treble and bass strings of the rabáb or guitar : a poetical conceit, in which even Homer and Virgil occasionally indulged.

2. Vide Ganj-i-Pakkhto Tale III, note 10.

3. Vide Ode IV, note 2.

4. Lit : lusciousness.

5. Lit : made nought.

6. "Kawsar," the principal river of Paradise, from which all others have their source ; its water is whiter than milk or silver, and more odoriferous than musk. Some of it is conveyed into a reservoir outside Paradise, of which the blessed drink before entering Heaven. This is their first taste of their future and now near-approaching felicity. Whosoever drinks of this water will thirst no more for ever. (Sale's Korán.)

7. The River of Life is a second River of Paradise, with the water of which those Moslems who for their sins shall have been cast into Hell for a period not less than 700 and not exceeding 7,000 years (for Infidels alone will be liable to eternity of damnation), and spent their time deprived of life, (or, as some say cast into a most profound sleep,) that they may be the less sensible of their torments, will be washed and revived. Those whose bodies shall have contracted any sootiness of filth from the flames and smoke of Hell will be immersed a second time in the stream, and be washed whiter than pearls. (Sale's Korán.)

8. The well Zam Zam, on the east side of the Kabah or Grand Mosque of Mecca, which is covered with a small building and Cupola. The Moslems are persuaded that it is the very spring which gushed out for the relief of Ismail when Hagar, his mother, wandered with him in the desert. Some pretend it was so named from her calling to him, (when she espied it) in the Egyptian tongue, "Zam! Zam!" (i. e., Stay! Stay!) though it seems rather to have had the name from the murmuring of its waters. The water of this well is reckoned holy and highly revered. (Sale's Korán.)

8. The (brazen) gong,⁹ with one hand (struck), this (warning) sound emits :
 “(One day) nor will thy crown nor cowl be thine, nor yet thy breath.”
9. If he a seat could find in the dust of his mistress’ street :
 ’T would for SAKANDAR be a garden,¹⁰ aye, Iram’s¹¹ fair retreat).

ODE XL.

BY HASSAIN.

A LOVE ODE.

K. A., p. 388.

Until I am not myself beside with the wine of rosy lips :
 I shall not be a man in the view of those with blood-shot eyes.¹

Such an (enticing) tavern is that of my mistress’ love
 That when it I go to view I cannot tear myself away.

Lest thou should’st be exposed to the influence of the evil eye :²
 Thro’ this fear, beloved ! I dare not gaze upon thy face.

Again shall I not find the foot-prints of the fair :
 Until before their thresholds I, as a watch-dog, lie.

5. Nor shall I be welcome in the levée of the fair :
 Until from my own friends I become estrang’d.

He who falls into the pit-fall of the dimpled-chin :
 Cries he : “I cannot get out, get out can I not.”

The new-moon’s their monarch’s stirrup, the firmament’s his
 steed :

Therefore I cannot grasp the game-straps³ of the fair.

9. Lit: kettle-drum. The sentiment embodied in this couplet is that which suggested Longfellow’s beautiful poem: “The old clock on the Stairs.” He writes:—

The ancient Time-piece says to all

“For ever ! Never !

Never ! For ever !”

10. Lit: a spring garden.

11. Vide Khush-hál Khán Ode I, note 23.

1. *i. e.*, lovers.

2. The Afgháns firmly believe in the evil eye, and almost every individual in Afghánistán wears a charm of some sort of another against the dreaded evil. (Bellew’s Afghánistán.)

3. “Kanjogha,” (singular here for plural): straps by which game is attached to the saddle. Allusion is here made to the prey which the fair secures. The form of the new moon is not dissimilar to that of an oriental stirrup-iron. The new moon, moreover, quickly sets, “Therefore, &c.”

8. Then mayst thou call me false in my love for thee :
If like the Syrian-rue, I encircle not thy brow with fumes.⁴
9. If thy desire is for my love, thou wilt to me come:⁵
I, HASSAIN, am in the throes of death, and cannot go to thee.

ODE XLI.

BY IBRAHIM.

A LOVE ODE.

K. A., p. 389.

When I foster in my brain Love's bewildering thoughts, am I a
man?

(Rather) a headless¹ chess-man I in the chess-board of Love.

Therefore hath love's imputation been rightly 'gainst me made:
Since with parched lips² and watery-eyes,² I pale-visag'd³ am.

Inasmuch as to-day I in (Love's) whirlwind am involv'd :
I trust that I may find in (men's) memories a place.⁴

Should my life and wealth be lost thro' my love my mistress to:
God forbid that I should crave the one or the other leave.⁵

5. Connexion (with the world) and life behind my back I've cast:
Unencumbered and alone along Love's road I speed.
Thy skirt tuck up, lest they should by the dust be soil'd:
For like the dust I lie distraught before thy door.
7. They who have not been in love know not its fiery pains :
Therefore do I, IBRAHIM, from lovers sympathy expect.

⁴ Lit: become not smoke. The wild rue is used as a fumigatory against the evil eye by Afghāns. Bellow in his work, "From the Indus to the Tigris" (p. 294), describes how the women of some Persian nomads in the famine of 1872 came out of their tents to his party with platters of burning "spelanai," or Syrian rue, clamouring for money.

⁵ The Pakkhto text has "rashi" for "ráshe."

¹ The epithet "headless" is applied to a piece that has been "taken" at chess.

² Note the nominative absolute.

³ Trumpp says (Grammar § 38, 4, c.) that this is a passive compound peculiar to the Pakkhto language.

⁴ Lit: a share of memory i. e., fame: like, for instance, Majnún.

⁵ Lit: should be warm to this and cold to that.

ODE XLII.

BY 'ABDUL.

A LOVE ODE.

K. A., p. 389.

With all my heart¹ would I be sacrific'd to him who love's
 pangs hath known:
 Be he Majnún² or one like Farhád (surnam'd) Kohkan.³
 From the lips of Passion's victims⁴ sighs unceasing rise:
 Through incessant weeping, blear'd are they in both⁵ their eyes.
 Mounted on the Burák⁶ of Thought e'er do I (my love) pursue:
 Nor the domain nor native land of any covet I.
 If in thousands were the scented musk-pods of Khutan:⁷
 The perfume of thy locks would put them all to shame.

5. All forth together go to wander in the meads:
 When thou are not by, without thee how the meads can I enjoy?
 Those slaughter'd by thy glances, martyrs all are they:
 All who martyrs are, are without shrouds interr'd.⁸
 A sight of (maidens) fair is Spring with its varied hues:
 Me of this (pleasing) sight have Autumn's blasts depriv'd.
 In the street where thou abidest no man do I fear:
 Altho' like my rival a thousand foes have I.
 Against whom else wilt thou flash thy (curvèd) blade, my love:
 Since my neck I 've offerèd to the scimitar of thy charms.
- 10 Then shall I, 'ABDUL, be from my sorrows freed,
 When my eyes abandon gazing on (maidens) rosy-cheek'd.

1 Lit: a thousand times.

2 Vide 'Abd-ur-Rahmán Ode IV, note 5.

3 Khush-hál Khán Ode I, note 39.

4 Lit: from the mouth of those in pain.

5 Note that the numeral is not inflected, and vide Trumpp's Grammar, § 94, 1, (page 125.)

6 The steed on which Muhammad performed his Isrá, or night journey, to Jerusalem. (Sale's Korán, Súra 17, Note.)

7 A city of Eastern Turkestan, famous as the native country of the Musk-deer, (Vide 'Abd-ur-Rahmán Ode XXXII, note 1)

8 One reason being that their own blood-stained garments are the most appropriate winding-sheets, and another that they are not regarded as dead. In the second Súra of the Korán (Sale's edition, page 18) the following words occur:—

“Say not of those who are slain in the way of God (*i. e.*, martyrs) that they are dead: Yea! they are living,” their souls being, (according to Jalál-ud-din), in the crops of green birds who inhabit Paradise.

ODE XLIII.

BY 'USMAN.

" TO-DAY."

K. A., p. 390.

When I (my love!) to-day thy comely form beheld;
Prudence and sense adieu bade to my brain to-day.

Thy comeliness at all (other) comeliness doth smile:
As doth thy figure at the cypress of the parterre to-day.

A miracle it is, (the union of) thy face and its fair charms:
For did any the Sun and Moon together view (until) to-day?

From the curl'd circles of thy love-locks it to me appears
That each (is) a Prophet-flower¹ (which) out of season (blooms)
to-day.²

5. For very shame the Sun of the Heavens concealed his face:
Since from behind her veil hath the Earth's Sun³ appear'd to-day.

Love offered to me to-day its Cup of Delirious Joy:
Therefore do I Zam-Zam⁴ and Kawsar⁵ despise to-day.

Would that God would it in his mercy grant to me:
For union with thee did I him invoke at dawn to-day.

Bestow on me a single lock of thy tresses, Fairy-born!
That with it I may stitch my heart's wound to-day.

9. Because of thee,⁶ 'USMAN hath into the desert sped away:⁷
On him hath the maniac's garb been fitted, my love to-day.

1 The *Arnebia Echioides*, a yellow flower very common in Afghánistán. It has four *black* marks on its petals, which Moslem tradition ascribes to the fact that the Prophet Muhammad, having on one occasion touched it with his four fingers, left their impression on it permanently; hence its name in Persian.

2 The force of the simile is that as the prophet-flower has on its face *black* marks so has the poet's mistress *black* patches on her face in the midst of the circle (*halka*) of each of her love-locks. This, I am assured, is a frequent mode of ornamentation amongst Afghán women. The Prophet-flower, however, only blooms in the spring: whilst the Poet's mistress' face bore this patch every day and was thus at times like a Prophet-flower out of season.

3 i. e. the face of the Poet's mistress.

4 Vide Ode XXXIX, note 8.

5 Vide Ode XXXIX, note 5.

6 Lit: from thy hand.

7 Vide *Khush-hál Khán* Ode VIII, note 11.

ODE XLIV.

BY MAHIN.

“GENTLY ! GENTLY !”*

K. A., p. 391.

To the base man good advice in whispers soft impart :
 With him the show of friendship courteously sustain.

Anon arouse thyself his ruin to plot¹ (and plan):
 Uproot him root and fibre with mark'd discretion from his seat.

Elsewhere him in feud involve, if thou (prudent) art (and) wise:
 Thereon render praise to God, (but) with bated breath.

He was a grievous plague, God hath rescued thee from him
 alive :
 Now at thy leisure him from afar off regard.

5. Penetrate his inmost thoughts,² become acquainted with his
 plans :

Him strictly question³ from a distance, nor emotion show.

Against him in enmity excite all his kith and kin :⁴
 And thus expel him from his dwelling by means most gradual.

If thy foe fall by thy hand, revenge thyself⁵ on him :
 Approach and fill his mouth deliberately with earth.

8. Leave MAHIN ! science and deceit to those who them desire :⁶
 But do thou in softest strains thy unrivall'd mistress hymn.

ODE XLV.

BY FAZIL.

“GENTLY ! GENTLY” !

K. A., p. 391.

Gradually did thy love upon me take effect :
 Until by degrees it me from house and home expell'd.

Each moment doth the violence of my love for thee increase :
 By degrees have I become lunatic, crazy, craz'd.

* The reader will observe that I have translated the words “Wro, wro,” (lit. “gently, gently”), in this and the succeeding Ode freely and variously, so as to give full force to the ideas contained in each couplet.

1 “Da wrukawalo.” The sign of “pesh” has been omitted in the text, and gives this word the appearance of “war-kawulo.”

2 Lit : well into his centre enter.

3 “Wu-e-pukkhata.” In the text “wi” is written erroneously for “wu.”

4 Lit : his home and the ward of his city.

5 Lit : cool thy heart.

6 Lit : praise.

3. Why Mentor ! talk'st thou to me of my name and fame ?
 Since all the organs of perception have deserted me in turn.
 It is nought save¹ Passions flame which doth me consume :
 Unceasing doth my heart in its embers seethe.
5. With the Blade of Fascination me thou hast slain, my love !
 Most gently draw out now thy dagger from my breast.
 A hundred incantations and magic charms doth she outvie :
 When my lov'd one unto me speaks secrets whisper'd low.
7. No need is there FAZIL ! to lament or to bevail :
 Softly, as thy task at eve and dawn, thy lov'd one's name repeat.

ODE XLVI.

BY FAZIL.

"TAZAH ! TAZAH ?"*

K. A., p. 392.

- Although the cypress stands in the meadow ever green :
 O my belov'd !¹ thy beauty I than it more constant view.
 Thy name is that of Love, thy beauty a fairy's is :
 Thy waist is slender and most stately is thy gait.
 Thy locks are hyacinths² or snakes round trees of sandal-wood :
 Or are both³ these the ever-fragrant musk-pods of Khutan.⁴
 Sighs from me escape, my soul hath mounted to my lips :⁵
 A sight of thyself bestow to revive⁶ this fainting (heart).
 5. My rival will counsel thee : " Laugh not with thy love :"
 (I fear) lest thou should'st heed my unrelenting foe.⁷
 Although the jessamine⁸ in the garden blooms :
 More enchanting than the lawn twenty times is thy (fair) brow.

1 Lit : it is all.

* I have in this and the next Ode freely translated these two words.

1 Lit : my moon.

2 So Byron writes of Leik's " hair in Hyacinthine flow" (The Giaour) : and adds in a note that " this is as common a thought in the Eastern Poets as it was among the Greeks." The reference is to the graceful curling of the leaves of the hyacinth plant.

3 i. e., thy tresses and the sandal-wood perfume on thy hair.

4 Vide Ode XLII, Note 7.

5 i. e., I am ready to give up the ghost.

6 Lit : grant an inspiring view to &c.

7 Lit : learn the oft-repeated (counselling) of my foe.

8 Oriental Poets compare the fair complexion of the mistress to the lily or jessamine.

K. A., p. 392.

7. Lo! from Love for thee his heart is bath'd in blood :
O Shírín! take pity on Kohkan⁹ from time to time.

Therefore did Y'akúb's¹⁰ eyes receive their sight therefrom :
Because a fragrant smell from Yúsaf's¹¹ raiment¹² came.¹³

9. The music's strains surround a festive throng and comrades
choice.
(Therefore) recite FAZIL thy very choicest Odes.¹⁴

ODE XLVII.

BY YUNAS.

“TAZAH ! TAZAH !”

K. A., p. 393.

First from my love I crave a happy meeting ne'er to end :
Next the never dying death-struggles of my foes.

On this account the nightingales to the fresh blown¹ roses
sing :

Because the roses will not bloom for aye, nor will the lawn be
green.

Cease not thou one instant from the praises of the fair
Unceasing thy speech embellish with (their oft-sung) praise.

Since my rival's heart rejoices in my grief :

Grant not, at my confusion, my foe's (spirit) to rejoice.

⁹ Vide Khush-hál Khán Ode I, note 39.

¹⁰ The Patriarch Jacob.

¹¹ Joseph. The story in the Korán (Súra XII) is that when Joseph, as Wazír in Egypt, detained first Simeon as a hostage for the production of his brother Benjamin, and next Benjamin on the charge of having stolen his cup, the rest of the sons of Jacob returned and told their father, who wept himself blind. His sons returned to Joseph, who discovered himself to them, and gave them his inner garment (with which the Angel Gabriel is said to have invested him in the well, and which, having originally come from Paradise, had preserved the odour of that place, and was of so great virtue as to cure any distemper in the person who was touched with it), and told them to return and throw it over their father's face, and he should recover his sight. The caravan had not yet reached Jacob when the odour of the garment reached him from the distance of eighty "farsangs," and on its being thrown over his face by his son Judah, he entirely recovered his sight. (Sale's Korán).

¹² Lit : shirt.

¹³ "Tah," was going.

¹⁴ Lit : words.

¹ Note the adjective is here contrary to the general rule uninflected in the formative plural. Vide Trumpp's Grammar, § 89, 4, p. 117. For the nightingal and the rose vide 'Abd-ur-Rahmán Ode IV, note 3.

5. List to the full² clear³ notes of the nightingale :
 From her inmost heart she grieving sights for the faded rose.
 No other thoughts have I except thy accents (soft to hear) :
 (Therefore) from thy lips emit words ever³ pure and sweet.⁴
 Do not with coyness grieve the (love-lorn) nightingales :
 But by thy winning ways enliven their conclave.
 (With watching) my eyes are dim, since thou (afar off) dost
 stand :
 On thee I (longing) gaze : draw near ! and my sad heart refresh.⁵
9. The heart of YUNAS bursts because of Exile's grief :
 With thy sympathy awhile this grief-stricken wretch refresh.
-

ODE XLVIII.

BY KHAN-ZADAH KAMGAR (KHATAK).

DESERTION.

K. A., p. 393.

Save when he hath no choice, no one his mistress quits :
 Nor doth (man's) spirit (e'er) with joy his body leave.¹

(Yet) if from thy curly locks the scent should spread to Chín :²
 For (very) shame, the musk-deer³ Khutan would desert.

Could he gaze on thy fair face with his eyes but once :
 The Idolater would thenceforth⁴ Idolater forsake.

2 "Kkhah."

3 "Tázah tázah."

4 Lit : milk and sugar.

5 Lit : My eyes have become dim, since thou art standing and I gaze on thee ;
 Make in this direction thy most refreshing advent.Note "khirah" is a Persian adjective, and does not inflect here for the feminine.
 Vide Trumpp's Grammar, § 90. (p. 117.)1 This couplet in the original manuscript of Kámgar has "be nácháráí maian"
 for the "la náchara-i watan" of the Text-Book. The former undoubtedly is
 a better reading. It has also for the second line the following : "Naba
 rúh pa khush-hála-i badan pregdi." I have above given the translation of the
 original MS. The lines in the K. A. run thus :

Tho' poor no man will leave his native land :

Nor will (man's) soul e'er with joy his body quit.

2 China. The reader will notice the play on the word in the original.

3 Vide Ode XLII, Note 7.

4 "Nor."

4. Such is the attractive power of the faces of the Fair,
That quicksilver at their suit quits its (native) mine.⁵

5. Within my heart should I peace unalloy'd enjoy :
If on the Fair my eyes from gazing would desist.

How many Yúsaf-like would (my love) from the pit extract :
If to the well of her (dimpled) chin she let down her tresses as
a rope.⁶

Could they but view thy rosy lips, the jewellers (I ween)
Would for the sapphire of Yaman⁷ abandon further such.

If my love were the grove to visit in her beauty (deck'd) :
The rose of the garden would its claim to beauty waive.

9. (Fondly) think not that in Doomsday's confusion (dire).
KAMGAR will from his grasp thy (garment's) skirts let go.⁸

ODE XLIX.

BY HASSAN.

A REPLY TO THE PRECEDING ODE.

K. A., p. 394.

When, one views thy face one's father-land one quits :
What's father-land? the soul e'en from the body wings its
flight.

Be one the Lord of Tomans,¹ still in one's love for thee :
One would choose a beggar's life and one's Tomans (e'en)
forsake.

5 Lit: home. The oriental tradition is that mercury cannot be extracted from its native mine by human toil; but if a fair virgin be led to the mouth of the mine, the mercury, attracted by her charms, of itself abandons its secret retreat.

6 It is related in the twelfth Súra of the Korán that when Joseph was deserted by his brethren in the pit or well, a man of a Midianitish caravan went to it to draw water, and that Joseph, making use of the cord with which he let down his bucket, was drawn up by it. (Sale's Korán).

7 Arabia Felix.

8 The allusion is to the custom of Oriental suppliants, who when most importunate, grasp the hem of the garments of the person whom they are supplicating.

1 Or "Túmán," a Turki word signifying ten thousand. The "Túma Aghási," or "commander of ten thousand," was the highest dignity in a Turk State. "Toman" (or "Túmán") in Pakkhto (N. W. dialect) signifies a score of rupees. This couplet will bear either translation, perhaps the latter than the former.

3. Where the perfume of thy (scented) locks (e'er) to visit Chín:²
The Khutanis in their pursuit would Khutan's³ land desert;
If the nightingales should of thy charms become aware:
To gaze upon thy face would they desert the lawn.
5. Turn thy face awhile the idol-temple towards:
That the Brahman (of Hind) may his idol-worship quit.
Until thy charms do not eclipse⁴ it in the grove:
How will the jessamine its claims⁵ to beauty waive.
'Tis will that my soul hath become a traveller in thy quest:
The cornelian is more costly when it Yaman⁶ leaves.
8. In what consisteth life⁷ for the victims⁸ of her tyranny,
HASSAIN?
(This:) that my mistress⁹ should her wonted tyranny forego.¹⁰

ODE L.

BY FAZIL.

A LOVE ODE.

K. A., p. 394.

- The lover 'neath his mistress' tyranny never pines:
As never droop the eyes 'neath the eye-lashes¹ heavy load.
Such overweening pride² hath God bestow'd upon the Fair
That for the poor lover ne'er their bosoms pity feel.
Since roses never pine for the (sweet) strains of nightingales:
What heed, if in an hour a hundred times they're³ sacrificed?
Behold! the heart of Autumn no pity hath on Spring:
Its brightest tints it mars when it untimely o'er them broods.
5. Mark well! new habits are for the beginner⁴ hard:
Habitual wine-bibbers are ne'er affected with wine's fumes.⁵
- 2 China.
3 Vide preceding Ode, note 3.
4 Lit: defeat.
5 Lit: boastings.
6 Arabia Felix.
7 Lit: what is life?
8 Lit: corpses.
9 Lit: rosy-bodied one.
10 Lit: should forsake her tyrannical habits.
1 Not "bânra" is a feminine noun with no singular. Vide Trumpp's Grammar, § 53.
2 Lit: such pride and loftiness.
3 i. e., the nightingales to the roses.
4 Lit: newly accustomed.
5 Lit: they who continually drink wine do not sicken with sickness after drinking ("khumár.")

6. Soon will they experience despairing⁶ (lovers') fates :
Whosoe'er with lovers'⁷ torments do not sympathize.
 7. FAZIL! from Heaven crave a head, head-coverings⁸ are there
many :
He who for the head is anxious, for the turban doth not
yearn.⁹
-

ODE LI.

BY AHMAD.

ON WORLDLY FOLK.

K. A., p. 395.

- Since to leave it is a matter of dire regret and grief :
How can it be wise to fix one's affections on this world ?
Those who now¹ together in the same spot converse :
Full soon I apprehend they all will be dispers'd.
- They (who) with their lips to virtuous acts lay claim :
Against them do their deeds bear witness of their sin.
Evil they commit, yet they weep not, (nay!) they smile :
Thro' this self-same habit are they hypocrites (confessed).
5. Nor think they nor speak they of the world to come :
(Engross'd) they with the cares and pleasures of this world.
When they no benefit expect, (right) arrogant are they :
In a state of expectation, meek and cringing they.
Outwardly, they all friendship and sympathy confess :
Inwardly, inimical and plotting ill are they.
 8. Every matter (should'st) thou, AHMAD! to thy God commit :
The friends of this (cold) world are all on themselves intent.
- 6 Lit : tired.
7 Lit : the wounded.
8 Lit : caps.
9 The meaning of this couplet is that men should relinquish petty worldly pursuits
and strive to attain the highest blessings.
1 Lit : to-day and to-morrow.
-

ODE LII.

BY KHUSH-HAL KHAN (KHATAK).

"SO."

K. A., p. 396.

As I am enamour'd of my love, will none so enamour'd be :
As for her I am afflicted, will none so afflicted be.

When she herself me slays, and thereon o'er me weeps :
How fond a mistress she ! her love how fond ! thus to slay and
thus to weep.

Her face a bed of flowers is,¹ roses hath it of every hue :
In her spring tide revel, no such Elysium² is elsewhere.

Upon the tulip gaze, on its scarr'd breast drench'd with
gore :
From everlasting³ hath no martyr donn'd such a gory shroud.

5. Mark well her sable locks, and her two snow-white⁴ cheeks :
Such hyacinths⁵ or jessamines⁶ no terrestrial garden hath.

If for thyself a rose-leaf mantle thou shouldst make :
'T would thee prick, so soft a skin as thine is no other's lot.

As I gaze upon my mistress⁷ night and day within my home :
In his whole life the sad Majnún so (sad) a sight ne'er view'd.

Be it her rite or custom, still 'tis true love in the Hindú
dame ;
Who by her dead consort sits : could one else endure such fiery
pains ?⁸

1 Lit : is altogether throughout a flower-bed.

2 "Gulshan," a garden ; delightful spot. (Johnson's Persian Dictionary).

3 "La azala."

4 Lit : beautiful, fair.

5 Vide Ode XLVI, note 2.

6 Vide Ode XLVI, note 8.

7 Lit : her.

8 The literal translation is :—

Be it a (religious) precept ("rasam": see Dictionary) or (social) custom ("dod")
still 't is constancy in the Hindú woman.

Who sits by her lover (on the funeral pyre), how (else) could any one endure
such burning ?

The allusion is to the practice of "Sati," or the self-immolation of the Hindú
widow on the funeral pile of her deceased husband. The poet's doubt,
expressed in the first line of this couplet, as to "Sati" being a religious rite or
social custom, is not an idle one. Elphinstone in his History of India shows
(page 50, note 8) how this practice is nowhere enjoined in the code of Manu
(the great Hindú law giver, who flourished *circa* 850 B. C.), and how its
claim to being a religious rite rests on a corruption of the text of the *Reg
Veda*; whilst Professor Tylor (in his Primitive Culture, Vol. I, page 421) con-
siders it as the revival, under congenial circumstances, amongst the Hindús of

9. Tho' some may wring their hands at thy demise?⁹ and clap their palms in grief :
This is life, it is not death, may such a death (Khush-hál) ! be thine.
10. I joyous found the case of Iram¹⁰ in thy courts :
With my fate and destiny content since on me they 'ad such home¹¹ bestow'd.
11. Such sonnets as KHUSH-HAL in the Pakkhto tongue recites
Such sonnets, credit me,¹² in the Persian tongue are not.

ODE LIII.*

BY KHAN-ZADAH 'ABD-UL-KADIR KHAN (KHATAK).

A LOVE ODE.

K. A., p. 396.

As I am enamour'd of my mistress, will none so enamour'd be :
As for her I am afflicted, will none so afflicted be.

Yesterday with my mistress breast to breast, to-day are foreign
lands between :

This is Time's (boasted) justice, thus yesterday and thus to-day.

By a glance my heart she ravishes, by her words she me of staid-
ness robs :

On this world's face (elsewhere) will not such enchantment
or magic be.

an ancient Aryan rite, which prevailed formerly amongst ancient Aryan nations settled in Europe, Greek, Scandinavian, German, and Slave. This practice was abolished in the territory of the East India Company in 1830 by Lord William Bentinck. "The mode of concromation," as Elphinstone remarks, "is various.....In the Dekkan the woman sits on the pyre with her husband's head in her lap," &c. For a full and interesting account of the whole subject the student is referred to Elphinstone's India, page 207 *et sequentes*.

9 Lit : after thee.

10 Vide Khush-hál Khán Ode I, Note 23.

11 Lit : native land.

12 Lit : if thou understandest.

* This Ode is a reply to the foregoing, In its last complet the Poet challenges any other Pathán Poet to compose an Ode equal to it. The challenge is accepted by seven different Poets in the seven succeeding Odes. They all ring the changes on the same subjects, and if one Poet introduces a new subject, it is taken up by the Poet who replies to him. The allusion throughout to the *imberbis juvenis* will be apparent to the student.

4. E'en in the Day of Doom will not Love's lunatics be sane :
My lunacy's not such that I should without a sight (of my
love) be sane.
5. The down on my mistress' cheek¹ appear'd through my heart's
mart, was buzz'd :
" The King of Beauty takes his leave."² Of her down the pur-
port's this.
- The zest of life is this, that thou may'st gaze upon the fair :
If it have not this zest, better's death than such a life.
- The mirror of my own knee is for me the world-reflecting
cup :³
- Therefore keep I thus my head resting on contemplation's
knee.⁴
- An enemy to wealth did JESUS up to Heaven above ascend
Enamour'd of his riches still doth Kárun his course to Tartarus
pursue.⁵
9. This Ode which I, 'ABDUL-KADIR, have in the Pakkhto
tongue composed
A liar I ! if, save the Khán,⁶ any other Pakkhtún could so
write.

ODE LIV.

BY M'AZULLAH (MAHMAND).

A REPLY TO THE PRECEDING ODE.

K. A., p. 397.

The excessive enchantment of thy eyes before the world hath
made me craz'd appear :
So extravagant a frenzy hath Heaven on me bestow'd.¹
New-born² are not the tyrannies of fair beauties on their
swains :
From time immemorial hath this been the fix'd custom³ of
the race.

1 Lit : face.

2 Lit : packs up (to depart).

3 Namely of Jamshed, Vide Khush-hál-Khán Ode I. note 13.

4 The allusion is to the custom of Sáfí devotees to sit with their heads resting on
their knees and meditate on the Deity.

5 Vide Ode XXVI, note 6.

6 i. e., Khush-hál-Khán. Vide Ode LII, couplet 10.

1 Lit : God hath given into my hand such a wealth of frenzy.

2 Lit : of recent time.

3 " Tárun."

3. When of (my mistress') lips it thought, the rose-bud became
entrenched with gore :
Thro' envy of her comely form, the cypress became like the
weeping-willow (bent).

If thou her face regard, a perfum'd camphor-taper 'tis :
Gaze stedfast at her curly locks, such is the outline of the
(curling) smoke.

5. The extent of this world, if thou, reflect, is not than two
paces more :
As thou cam'st (into it) to ask a question, so (with reply receiv'd
wilt thou depart.

As the reward of his virtuous deeds did JESUS to Heaven
ascend :

In like manner for his sins Kárún will for aye his downward
course pursue.

(The Prince) yesterday seated on the throne, to-day lies naked
on his bier :

Fate's revolutions view ; thus to-day ! thus yesterday !

If thou fate's medicine-chest examine, in it no such electuary is :
As for man's grief-stricken heart, should an exhilarating Mufar-
rih⁴ be.

It is the importunity of my sighs⁵ which to thy Beauty's skirts
have clung :

Such to me appears the purport of the down upon thy cheek.

10. Those who by Union are elated, of Exile take no heed :
Them will destiny midst tears disse'er, such is e'er its (cruel)
wont.

Within thy budoir to me thou secrets breath'st, next outside
coy airs assum'st :

How can such bearing be just or right ?⁶ in public thus, in
private thus.

In Exile speeds my life as 'twere on the gallows-tree :
No wise can it be life esteem'd, the life that passeth thus.

Full well I perceive since thou'st put forth the down upon thy
cheek,

My death-warrant thou hast brought. This of the down the
import is.⁷

⁴ A species of exhilarating medicine in which pounded rubies are an ingredient.

⁵ Lit : it is my justice-seeking sigh ; note "laman" is feminine. Vide Trumpp's Grammar, § 51 (a), p. 70 ; also Vide Ode XLVIII, note 7.

⁶ Lit : what justice and equity is this of thine ?

⁷ The reader will note the pun on the word "khat" in the second line of the original couplet. It might read :—

"The letter which thou hast written on thy cheek, of that letter is this the meaning, viz., that it is the warrant for my death."

14. 'Abd-ul-Kádir! unto thee M'AZULLA hath in Pakkhto ánsver made:
Now like to thee⁸ a second Pakkhtún hath in this age been born.

ODE LV.

BY MUHAMMADI.

A REPLY TO ODE LIII.

K. A., p. 398.

Is this a lurid flame or aught else? or is thus Exile's consuming heat?

Like the maize-ear which I roasted my heart now in blisters is

The Syrian-rue burnt with a lurid flame till with a crack
'midst its own fumes it burst:

Thus too is life apart from one's belov'd. What zest hath such
a life as this¹?

Not alone is the tulip drown'd in its goblet of crimson gore:
Thus all slain by grief for thee, soak'd in blood depart and
buried are.

With the bow of her arch'd eyebrows, and her eye-lashes'
barbèd shafts:

My mistress pierced² my heart, when thus on her knee she knelt
(to shoot).³

5. At the (bare) mention of thy rosy lips Intelligence me forsook:
Such inebriation hath not wine, nor is an electuary's exhilar-
ation thus.

Be one the ruler of the seven climes,⁴ him a beggar Fate's
revolution makes:

Like me will there be none with head⁵ so (continuous) on the knee
of grief.

8 "Di" is a misprint in the original for "da."

1 Vide Ode XL, note 4. The force of the simile is that as Syrian rue when burnt as a charm against the evil eye, moulders till it burn itself out: so does the lover away from his mistress pine and die. The seeds of this plant when put on the fire burn with a particularly lurid flame, burst with a report loud in proportion to their size, and emit a very thick smoke.

2 Lit: made a sieve of: perforated.

3 Lit: presented her knee to me: advanced her knee.

4 The world, according to the Orientals, is divided into seven climates, each of which is supposed to be more immediately dependent on one of the planets; thus the first climate, Hindustán, is assigned to Saturn; the second, China and Cathay, to Jupiter; the third, Turkestán, to Mars; the fourth, 'Irak and Khurásán, to the Sun; the fifth, Trans-Oxania, to Venus; the sixth, Róm, to Mercury; and the seventh, the Hyperborean Regions, to the Moon. (Johnson)

5 Note the Nominative Absolute. Vide Trumpp's Grammar, § 181, 3 (c).

7. Tho' amongst men there's the so piteous⁶ tale of Leilá and Majnún:
 Nor did her beauty equal thine, nor did his love outrival mine.
 On my love's cheek the down 'th appear'd: "Beauty hath its baggage pack'd and left."
 Why should I ask a clerk it to decipher⁷? Of the down⁸ the purport's (plainly) this.
 Because the tree of my grief for thee bloom'd so vigorous in my breast:
 By the flame of my sighs 'twas not consum'd, but continueth fresh as heretofore.
10. Poor chance is there⁹ that a Pakkhtún like MUHAMMADI will¹⁰ again be born:
 Behold away from thee he died, still ardent thee to view.

ODE LVI.

BY KHAN-ZADAH SADAR-I-KHUSH-HAL (KHATAK.)

A REPLY TO ODE LIII.

K. A., p. 399.

As my heart was consum'd by grief for thee, so (grievous) my Exile (was):
 May no other heart be so in Separation's flame consum'd.
 As the down on the face of the fair so are of Destiny the signs:
 "All Perfection's fleeting." Of the down the lesson's this.
 On the world's face such madd'ning power or such magic charms,
 As thy bright orbs possess,¹ hath no one else e'er view'd.
 Like me who was consum'd by grief for my love, yet reviv'd anon:
 Thus from the lamp ne'er hath the moth return to life enjoy'd.

- 6 Lit: such a.
 7 Note this idiom; it is a very common one.
 8 The reader will again remark the play on the word "khat."
 9 "Lá boya," idiomatic expression implying great improbability.
 10 "Shuh" misprint in the Pakkhto text for "shi."
 1 "Zdah," lit: have learnt, acquired. The first line of this couplet in the original has "di," a misprint for "da."

5. What age of the world was² that when first my lot³ was
cast.
To pine for thee, my love? Who else will such good-luck
enjoy?⁴
Yesterday went⁵ he riding in a howdah, to-day on the funeral
bier he goes:
Thus is the world, and thus its wont, thus to-day thus
yesterday.
He who thee beholds, yet would gaze upon the rose, (is as he)
who views the water yet ablution performs in sand:⁶
By all sects⁷ he a transgressors's held, who ablutions thus
performs;
Like the tears⁸ which in my Exile my breast from my eyes
emits:
When will the Jaihún⁹ or the Saihún¹⁰ with such (surging)
billows roll?
9. A reply to thee 'Abdul-Kádir, above¹¹ hath SADAR-I-
KHUSH-HAL gi'en:
Such odes as I compose save the Khán will no Pakkhtún else
indite.

ODE LVII.

BY KHAN-ZADAH ASHRAF KHAN (KHATAK.)

A REPLY TO ODE LIII.

K. A., p. 399.

From the young down on my mistress' (cheek) the purport
have I glean'd:¹
"If Union's happy moments² speed, thus too will (those of) Exile
pass."

2 "Wi" in the Pakkhto is a misprint for "wuh."

3 Lit: my eternal (lot) or.

4 "Ráwri."

5 "Tah," was going.

6 Where water cannot be had, the ablutions before prayer (Arabic "Wazú;" Persian Abdast; Pakkhto Aodas) may be performed by Moslems with fine sand or dust. This is called in Arabic "Tayammum" and in Pakkhto "Taibún." The duty is in such case performed by their clapping their open hands on the sand, and passing them over the parts of the body, hands, feet, &c., in the same manner as if they were dipped in water. (Sale's Korán).

7 Of Islám. Vide Khush-hál Khán Ode XVI, couplet 3.

8 Lit: waves.

9 The river Oxus.

10 The river Jaxartes.

11 Lit: in this manner.

1 Lit: has been manifest.

2 Lit: good fortune.

2. Love, the guide of lovers, them towards their sweet-hearts leads:
 So able a guide upon this route will no one be as Love.
 If there be life (at all) 'tis that which speeds in thinking of one's
 love:
 Life which without a thought of one's mistress speeds, such a
 life do I not crave.
 Every flight³ of the barbed arrows of her bright eyes⁴ strikes
 deep:
 My love hath her knee so planted that ne'er can she miss her
 aim.
5. Without the needle of her eye-lashes, the thread of her love-
 locks twain:⁵
 My heart cannot with ease be stitched, so rent is it within.
 Of life have I no hope that I a few moments more shall live:
 If Destiny e'er revolve as it revolves to-day.
 One it hath made sovereign of the world, another a friar with
 bowl in hand:⁶
 Each one's Destiny is distinct, Músa's,⁷ thus, and thus Kárún's⁸
 As the hawk the turtle-dove in its talons takes, thy eyes
 Have thus from my body ta'en my heart, its intelligence, its
 peace.
9. Since thou, 'Ab-dul-Kádir!' said'st, "What Pakhtún, save
 Khush-hál,
 Can like me rhyme?" Saith ASHRAF: "Such an one hath
 Heav'n (now) produc'd."

3 "Guzár." Lit: stroke.

4 "Royo," genitive plural of ro-e (a noun adjective like Io-e great) signifying sharp. This word is obsolete, except in books, and occurs in no Dictionary.

5 "Da zulfaino." We have here an example of the original Arabic genitive Dual "zulfaini," employed first as a Persian Nominative by (vide Forbes' Persian Grammar, § 85, p. 103) dropping the final "i" (zulfain,) from which the Pakkhto forms a genitive Dual by adding the usual plural termination "o." Examples of this formation do not, however, often occur.

6. Nominative absolute. Vide LV, note 5. "Kachkol" is a vessel formed of half a cocoanut, the *vade mecum* of the Darwesh, in which he plunges all the food he has collected by begging, whether dry or fluid, sweet or sour. Such a dish of *tutti frutti* would but ill suit our gastronomers, and yet how delicious it tasted to me after a long day's march." Vambery's Darweshes and Hájis.

7. Moses.

8. Korh: Vide Khush-hál Khán Ode I, note 24.

ODE LVIII.

BY 'USMAN.

A REPLY TO ODE LIII.

K. A., p. 400.

Without the society of my mistress so pass I my life:
That no one in the world can be so griev'd and sad as I.

From the first as soon as I was born was I in utmost grief
involv'd:¹

Then what to any can I say (save this)? Thus was I yesterday
and thus to-day.

Me she hath with her eye-lashes, shaft, and arch'd eyebrows'
bow transfix'd:²

Mark just judges ye! so (well) hath my mistress bent her
knee.³

Look not at my body nor my raiment, I've a heart with
fiery heat aflame.⁴

Separation from the fair, my friend! hath thus reduced me to
the fashion of a lamp.

5. Because of thy excessive tyranny hath my back been cleft in
twain:

Like me no other will there be with head thus dangling 'tween
his knees.

Through excessive grief for my beloved, o'er hill and plain
roam I:

May no one else as restless be or as disturb'd as I!

No competitor dost thou O Khatak!⁵ view! therefore dost
thou proudly boast:

"No Pakkhtún can ever compose a second ode on such a theme
as this."

8. Since my pen 'th been (dipp'd) in ink, and hath coursed the
parchment o'er,

Let 'USMAN applauded be; since such a Pakkhtún as he 'th
been born.

1 A very idiomatic line. Note first the use of the Indicative Present; next the idiom
"wárah sar pa wawailá kedál:" and vide Khush-hál Khán Ode VIII,
note 10.

2 Lit: fascinated me. Adá (Persian) blandishment, not to be confounded here
with the Arabic word of the same form.

3 i. e., to shoot.

4 Lit: full of fire.

5 'Abd-ul-Kádir is here referred to. See Ode LIII, couplet 2.

ODE LIX.

BY GHAFUR.

A REPLY TO ODE LIII.

K. A., p. 401

As comely as my mistress' form, will none so comely be :
Should I with her the universe compare, a hundred thousand
time's more comely she.

Not I alone¹ : (all) who are in love, them do their lov'd ones slight:
With this the whole world is acquaint: thus was Leilá, thus
Majnún.

On the page of her fair face thus do the lines of blood set
forth :²

"The King massacres the world." Of the down the purport's
this.

Prudence sets great stock by name and fame, Love casteth
both aside :

At this e'en the (love-stricken) moth's amaz'd that thus should
Prudence and thus craz'd Love (dictate).

5. Says my Mentor: "Be resign'd, from thy heart grief expel:"
May God make him like to me, that on him (Love) may unceas-
ing night raids make.

Outwardly I blooming seem, within drench'd (am I) with my
heart's blood :

Grief for my love 'th made me a hinná³ leaf, 'tis thus within
and thus without.

"Draw nigh and see, my lov'd one! no perfection's without a
flaw :

From my mistress' down and patches is this lesson to me
convey'd.

Lo (good) Khatak! ⁴ thou most thoughtlessly did'st assert :

"Answer to me can no Pakkhtún in metre meet return."⁵

9. If 'Abd-ul-Kádir impartial glance at these lines of (me)
GHAFUR:

I ween he'll grateful be, so euphousious is every word.

1 Lit: what! I only ?

2 The reader will notice the play on the word "khat" throughout this couplet.

The word "khat" in the first line refers to the lines on the human face.

Vide Ode XXXVIII, couplet 5.

3 'Abd-ur-Rahmán Ode XVII, note 7.

4 Vide Ode LVIII, note 5.

5 Lit: no other Pakkhtún will make this reply agreeably to the rules of Prosody
(kánún.)

ODE LX.

BY 'ABDUL.

A REPLY TO ODE LIII.

K. A., p. 401.

As I through grief for thee live on with heart thus drench'd
with gore :

Nor will betel-nut¹ nor hina-leaf² be thus imbued with blood
within.

"The warrior of thy charms is arm'd, the down is thy coat of
mail :

Thy lover's home 'twill ravage." Such is the purport of this
down.

From time immemorial craz'd, (aye!) a bye-word among folk :
Such was Majnún's fate :³ when shall another with him
vie ?

When I became enamour'd of my love, like the Gul-i-R'ana⁴ I
became :

To the view appear I pale, within be-drench'd with blood am I

5. The down on the fade of the fair in battle-array encamp'd :
Surely 'twill the mart of beauty loot, since such a night-march
it hath made.

Is love an elephant or lion, (since) it all (men) overcomes ?
In its grasp it seizeth saint and friar, and thus⁵ on them plants
its knee.

Mark, my brother! how Love and Prudence together conflict wage
Prudence counsels⁶ modesty and shame, but love in (unreflect-
ing) frenzy joys.

How the beloved's lips enchant, when with one she converse
holds :

She one of heart and soul⁷ bereave when on one she works
her magic charms.

9. Right-worthy reply to thee, 'Abd-ul-Kadir ! Sadr (ere-while)
made :⁸

Thee hath 'ABDUL also answer'd since hath been born a
Pakkhtún of his mould.⁹

1 The fruit of an Indian palm of most elegant figure. It is chewed with the Betel
leaf and a little shell-lime, and give the saliva a red color which it imparts
to the lips and gums. (Balfour's Cyclopædia.)

2 Vide preceding Ode, note 3.

3 Vide 'Abd-ur-Rahmán Ode IV, note 5.

4 A rose whose petals are yellow outside and crimson inside.

5 i. e., like the lion and elephant.

6 Lit: desires.

7 Lit: religion.

8 In Ode LVI.

9 Lit: thus.

ADDITIONS, CORRECTIONS, SUBSTITUTED READINGS, &c.

1.—GANJ-I-PAKKHITO.

Page	12	Note	5	This note is an erroneous one, and should be erased. I now observe that the Pakkhto employs the Indicative Pluperfect 'khwarahe we.'
"	17	Line	3	Read 'bird-snare' for 'bird-trap;' and 'snare' for 'trap' throughout the Tale. Afghāns do not trap birds, but snare them.
"	"	"	23	'Twenty times over,' the usual idiom for the English expression, 'By all means.' See Tale XXX, Note 10.
"	30	" 34,	35	The English equivalent of the Pakkhto idiom 'harām sha' is apparently the expression 'so help me God!' (the Arabic 'harām ullah'). The text and Note 14 should be corrected accordingly.
"	43	" 11,	19	The <i>modus operandi</i> is to attach the prey to one end of a rope, and place on the same rope a loose ring to which the hawk is fastened by his leg, so that he cannot fly away. He thus proceeds along the rope after the quarry.
"	50	"	27	Read 'I will of course listen to thy story' for 'very true,' &c.
"	51	Note	69	This note is incorrect. 'Nora' is feminine, to agree with the hare ('soya') who is speaking.
"	52	"	74	Dr. Trumpp is in error here. 'Gheg' is a feminine noun with only one plural 'ghege.' Correct note accordingly.
"	54	Line	23	For 'lungi' read 'scarf.' It is equivalent to the Scotch plaid. Make similar correction in page (99) line 17.
"	"	"	27	Read 'slippers' for 'shoes' and (line 28) 'shoes' for 'slippers.' Correct note 27 also accordingly, viz. 'jūta-i,' women's slippers, and 'kokkhe,' women's shoes.
"	"	Note	31	It would be more correct to say that a 'dupatta' is a light head dress of cloth worn by women, inside the house for ornament and the 'parānai' a large shawl, which envelops the body, face, and head, and is worn when they go out of doors to veil them from the public gaze.
"	73	"	2	Erase note. This note was written in Hazārā, where I had not an opportunity of ascertaining the exact meaning of the word 'sarbāra-i' which is not to be found in either Bellew's or Raverty's Dictionaries, but I have been able to do so, since this Translation has been in the Press, in Yūsafzai. The three words which occur in the Pakkhto text are shātīr, sarbāra-i, and laharai. 'Shātīr' is a beam; 'laharai' is a rafter consisting of a round pole as opposed to 'barga,' one with square edges (these rafters rest on the beams), and 'sarbāra-i' is what is laid upon the rafters. This, in the houses of the poor, consists of branches or cane reeds, on the top of which is placed the earth forming the outside roof, whilst in the houses of the rich (as in the text here) it consists of planks of wood carefully planed. The proper Pakkhto word for the cap of a pillar is 'sara-i.'
"	"	Line	8	For 'large hoes' read 'large spades.' The 'chāri' is a large spade, with two rings attached to either side of the blade, to which ropes are attached. One man pulls the ropes, and another holding the spade turns over the mud-plaster with it.
"	"	"	20	Erase the words 'for him they.' The sentence is clumsy in the original. Suffice it here to say that the dative 'wa-la' is in this place idiomatically, as is not unfrequently the case, as a genitive, meaning 'her,' and not 'to her.'
"	78	"	2	The 'kamand' (or thief's-ladder) is used by burglars to scale walls in large cities. It is made of rope side-pieces and rounds: with a hook at the end of each side-pieces which, on the ladder being thrown over a wall, grips it on the other side. When it is thus secured, the thieves ascend by it.

1.—GANJ-I-PAKKHTO,—*Concluded.*

Page	81	Line	27	Read 'one' for '(alms),' and correct note 12, line 2, thus— 'Second: to the feast given in the deceased's home on the evening of the same day.'
"	84	Note	10	The student should notice the <i>duplicate</i> animate plural termination ('ân-ân') here. It is the common colloquial form.
"	88	Line	7	Read here (and throughout the Tale) 'hill-goat' for 'stag.' Bellew, my former authority, gives 'stag: elk' against the word 'gâwaz,' but he is incorrect I now find.
"	96	"	31	Read 'dust-stain'd' for 'hideous;' and as regards note 29 (erroneously numbered 22), it is sufficient here to say that though 'sperah' (not 'superah' or 'shperah,' as in the text) does mean hideous, &c.; it in this place refers to a camel's knees being dust-stained, owing to its resting on them when it sits down to be loaded, &c.
"	100	"	10	The student should carefully note this optative construction, as it is frequently used colloquially. See Trumpp's Grammar, § 215 (page 352).

2.—SULTAN MAHMÚD GHAZNAVI.

Page	106	Line	13	Sultán Mahmúd, as Governor of Khurásán, was a feudatory of Bukhára.
"	107	"	11	Murgháb, formerly a town on the upper course of the River Murgháb, east of Mashad, but now a valley haunted by Sárík and Salor (Turkmán) robbers. (Vambery's Central Asia).
"	"	"	17	Merú, formerly a flourishing city of ancient Khurásán, situated on, and its lands irrigated by, Lower Murgháb. Amír M'asúm, Mángit, the founder of the present Uzbek dynasty of Bukhára, in 1784, took this city with a view to raid more effectually on the modern Persian Province of Khurásán, carried off its whole population into slavery (their descendants in Bukhára are still known as Merú-i), broke down the dam of the ancient irrigation works, north-east of Merú, and reduced it to its present miserable condition of a Turkmán settlement, with a few melon and vegetable gardens. (Vambery's Bukhára).
"	"	"	32	Khurásán, in Sultán Mahmúd's time, was a far more extensive tract of country than the modern Persian Province of the same name. It comprised all the country between the modern Shah-rúd (south-east of Astrábád) east to Balkh, on the north; from Balkh south-west to Sistán on the east; from Sistán west to the confines of Irák 'Ajami, on the south; and had the province of Irák 'Ajami, on its western frontier. (Vambery's Bukhára).
"	109	"	29	(Additions to note 51). Hussan and Hussein were sons of 'Alí, the son-in-law of Muhammad. The former was poisoned, A.D. 669, by, it is said, his own wife at the instigation of Yazíd, son of Moawyah, the first Khalifa (A.D. 661—680) of the Omniades. The latter refused, A.D. 680, to recognize Yazíd as successor to his father in the Khalifat, and organized a revolt in Kúfa, in which he himself fell bravely fighting, covered with wounds and overpowered by superior numbers. The first ten days of Muharram are, amongst the Shiás, days of 'mátam' or lamentation in commemoration of the above martyrs. The tenth day, or 'Ashúra, is held sacred by Sunís as that of the creation of Adam and Eve, Heaven and Hell, Life and Death, the Pen and Tablet of Destiny. (Irving, Gibbon, Hughes).
"	110	"	1	The scene of this battle was in the plain between Naoshera and the Indus. (James).
"	"	"	3	The name Gházi implies 'Champion of the Faith,' and is somewhat akin to the English royal title of 'Defender of the Faith.'

2.—SULTAN MAHMUD GHAZNAVI,—Continued.

Page 110	Note 57	Read (line 2) 'used' for 'intransitively.' 'Sedzal' is always used transitively, but 'swal' is used either transitively or intransitively.
" 117	Line 27	A 'jágir' is land held in the East on condition of Military service, and is a quasi-feudal tenure.
" 121	" 24	The Tabakát-i-Násiri, is a History of India up to the death (A.D. 1266) of Násir-ud-din Mahmád, the 8th slave king of Delhi. The author was one Mináj-ud-din. (Elphinstone).
" 122	" 16	Jagsúm. This a Persian corruption of the Sanskrit name of the god, Chakra-Swámi, or 'The Lord of the Discus.' One of the well known names of Vishnu. (Cunningham, volume ii, page 219).
" 127	" 19	(Addition to note 187). There was formerly a temple on this hill dedicated to Tá'nát, or the sun; it is now devoted to the worship of Gorakh-Náth, a form of Siva. It derives its modern name from the attendant 'jogís' or devotees. (Cunningham, volume ii, page 177).
" "	Note 184	Erase the clause commencing 'The first word,' &c., and substitute 'the initial letters of this verse are A. L. M., of which the exact meaning is uncertain.'
" 136	" 261	Dr. Trumpp is in error here. 'Lakkhar' is a substantive, masculine in the singular and feminine in the plural. Another such noun is 'kandar,' a house, plural 'kandare,' ruins. Compare Shahzádah Bahrán, couplet 679½, and correct note 261 to that couplet.
" 137	Line 28	Kairát and Nárdin, the modern Bairát and Naráinpur. The former is situated 41 miles north of Jaipur (Jyepur), in Rájputána and the latter 10 miles north-east of Bairát. The district is as fertile now as in Ferishtá's time. (Cunningham, vol. ii, p. 247).
" 138	" 6	Cunningham thinks (Archæological Survey, volume ii, page 247) that this ancient stone is very probably one on which an edict of the Buddhist King, Asoka (who flourished cireiter B.C. 250), is inscribed, which was discovered on a hill near Bairát and is now in the museum of the Asiatic Society in Calcutta. Native tradition has it that Bairát was deserted for several centuries after its destruction by Mahmád.
" 142	" 23, 24	Read 'and held in his hand (as a talisman)' for 'and caught hold of,' &c. Reference is here made to the talisman mentioned in page 161.

3.—TARIKH-I-MURASS'A.

Page 171	Note 34	The following modification is necessary. The 'Usmán-zai and Rajar-zai have also settlements beyond the border.
" 172	Line 4	Kárún-Tangi. The original manuscript has Kárván-tangi. 'The Defile of the Caravan.'
" 172	" 7	The Gumal is a river which rises in the country of the Jadráns, in the Sulimán Mountains, and flows thence in an eastern direction towards the Tánk Sub-division of the Dera Ismail Khan District.

3.—TARIKH-I-MURASS'A,—*Continued.*

Page 172 Lino 24
to „ 173 „ 26

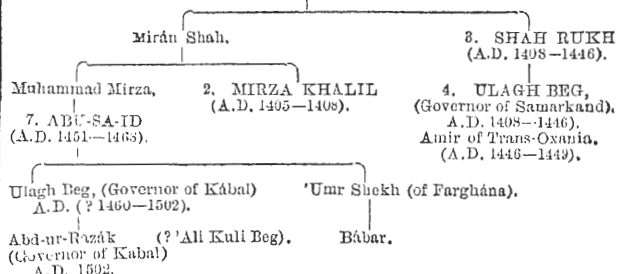
Shah Rukh was governor of Khurásán (capital Hirát), an appanage of Trans-Oxania (capital Samarkand), of which his nephew, Mirzá Khalil (the son of his elder brother Mirán Shah, who had died in the life-time of his father Taimúr Lang, the first of the Taimuride dynasty), was ruler. Mirzá Khalil ascended the throne, A.D. 1405, and was imprisoned, A.D. 1408, by his nobles in the fort of Binaket, afterwards known as Shah Rukhina, on the river Jaxartes. Shah Rukh released him from captivity, without, however, re-seating him on the throne of Trans-Oxania, which he himself ascended, appointing his own son, Mirzá Ulagh Beg, his deputy in Samarkand, and taking the deposed monarch, Mirzá Khalil, with him to Hirát, where he died the following year A.D. 1409. (Vamberg's Bukhára).

In the text of Kalid-i-Afghání (page 212, line 12) Shah Rukh it said to have given the government of Samarkand to his grandson, the son of Ulagh Beg, and further on (line 14) the author is made to surmise that perhaps the name of this son was Mirzá 'Ali Kuli Beg, who is afterwards (page 213, line 7) shown to be the governor of Kábal.

The real facts are that Mirzá Ulagh Beg, Governor of Kábal and Mirzá Ulagh Beg, Governor of Samarkand, were two distinct persons. (I had previously called attention to this—*vide* Chapter II, Note 1), as the following pedigree of the Taimurides, compiled from Vamberg's History of Bukhára and Elphinstone's History of India, will establish:—

1. TAIMUR LANG.

(A.D. 1369—1405).



[The names in capitals are of those Taimurides who sat on the throne of Trans-Oxania with dates of their reigns, whilst the numbers proceeding them denote their place in the dynasty].

I have discovered, whilst correcting the proofs of this Chapter, that the original manuscript of the *Tárikh-i-Murass'a* which I had an opportunity of examining, differs in this place, in many material points, from the text of the *Kalid-i-Afghání*, the differences being such as to clear up all the difficulties which the latter, as it now stands, presents to a critical examiner.

The manuscript differs, first, in this respect, that the whole of the passage, K.A. p. 212, line 3—14, commencing: 'pa san ata saw-a,' and ending 'tasaraf kkhe kara-i-wuh' (corresponding with the portions in my translation, commencing page 172 with the words 'in the year 811 H,' and ending, page 173, with the words 'fled from Samarkand') does not occur in the original manuscript at all, though it does in Raverty's *Gulshan-i-Roh*, and must therefore be a later interpolation in the manuscript, from which it and the *Kalid-i-Afghání* were compiled. It is in this paragraph that the confusion between the two Ulagh Begs is made by the ignorant scribe who first interpolated it.

3.—TARIKH-I-MURASS'A.—*Continued.*

Page 172	Line 24
to „ 173	„ 26
(cont	inued.)

In the original manuscript my paragraph, page 173, line 18, commencing 'Akhund Darweza has recorded,' immediately succeeds the one (page 172), stating that Mirza Ulagh Beg was Governor of Kábal. But it runs very differently from the Pakkhto text of the Kalid-i-Afghání, and is as follows:—

'Akhund Darweza chi Sháhzáda 'Ali Kuli Beg likalai dai, shayad dzoda da Mirza Ulagh Beg wi' which, being translated is— [Ulagh Beg], whom Akhund Darweza has written down as Sháhzáda 'Ali Kuli Beg. Perhaps this may be Mirza Ulagh Beg's son.'

It will be observed that there is no mention in this paragraph of the original manuscript of Samarkand. Akhund Darweza does certainly call the Governor of Kábal 'Ali Kuli Beg, but he does not say that he received Samarkand from Shah Rukh.

Both the Kalid-i-Afghání and the original manuscript continue (*vide* my translation) as follows:—'This event happened,' &c. From the text of the Kalid-i-Afghání it would appear that the event referred to is the handing over the government of Samarkand to the son of Mirza Ulagh Beg, whereas it indubitably refers in the original manuscript, as the context shows, to the coming of the Khakkai Afgháns to Kábal (circa A.D. 1470) and their residence there during the government of Ulagh Beg, some 34 years before the coming of the Emperor Bábar, his nephew, to Kábal in A.D. 1504. Moreover, Shah Rukh's dethronement of Mirza Khalil, which took place in A.D. 1408, nearly 100 years before Bábar came to Kábal, is utterly irrelevant to the History of the Khakkhai-Khel, who, the author immediately after states, had, by the time Bábar took Kábal (in A.D. 1504), left the valley and settled in Pesháwar.

Akhund Darweza and Afzal Khán, on his authority, are apparently both wrong in supposing that Mirza 'Ali Kuli Beg was Governor of Kábal when the Khakkhai departure from Kábal, consequent on the massacre of the Yúsafzais, took place. The only son of Ulagh Beg's who ruled at Kábal, as far as I can trace from Elphinstone (that pre-eminently correct writer, whom Major James also follows in his History of the Pesháwar Valley Yúsafzai), is 'Abd-ur-Razák, who succeeded his father, Ulagh Beg, in A.D. 1502, and was the same year deposed by Makim Arghún, who was subdued, as Afzal Khán and other historians relate, by Bábar in A.D. 1504. It is hardly possible that the Khakkhai-Khel, weakened by a wholesale massacre, could have in two years' time worked their way through the difficult mountainous country of Ningrahár and the Khaibar to Pesháwar, and ousted the Dilázaks; therefore the massacre and relinquishment of Kábal, referred to in the Táríkh-i-Murass'a, probably took place (as Major James states, giving a full detail of the causes) during the government of Ulagh Beg, which would have given the Khakkhai-Khel 25 years (or more) for their advance towards, and conquest of, the Pesháwar Valley, a period of time which, it must be admitted, is far more reasonable.

The translation then of the 2nd paragraph of Chapter II, if made from the original manuscript, would run as follows:—

'They say that at that time Kábal was held by Mirza Ulagh Beg who belonged to the family of the Amír Taimúr, and whom Akhund Darweza calls Sháhzáda 'Ali Kuli Beg. Perhaps this latter may be a son of Mirza Ulagh Beg's. All this happened before the coming of the Emperor Bábar from the country of Kokán [to Kábal].'

Bellew, who, in his interesting work on Yúsafzai, had apparently only access to Raverty's Extract in Pakkhto of the Táríkh-i-Murass'a, has also (page 64) confused the two Ulagh Begs.

3.—TARIKH-I-MURASS'A,—Continued.

Page 172 to " 173 (concluded).	Line 24 " 26	Vamberg's History of Bukhára, Elphinstone's History of India, James' Settlement Report, and the original manuscript on the <i>Tárikh-i-Murass'a</i> , with Afzal Khán of Jumál-Garri in Yúsafzai, are the authorities for my corrections and explanations.
" 176	" 17	K. A., p. 215, line 10, (last 6 words), runs in the original manuscript: 'zah tsha kphul sar ba yo khalásawum? (Anglice: 'what! should I attempt to save myself only?')
" "	Note 33	The following correction is necessary. 'Wajai' is the ordinary form of this person, and is not obsolete.
" 180	" 9	Since this note was first written, and this part of my translation was in the Press, I have been in a position to ascertain from residents of Langarkot itself that the Makám Rud is, as a fact, regarded as 'The river of the Yúsafzais.'
" 181	" 17	I believe that a great deal of unnecessary confusion attaches to the question of the origin of the Utmánkhels of Arang Barang i.e., as to whether they are, or are not, of the same stock as the Utmánkhels of British Yúsafzai. It would be out of place to give at length here the various opinions of English authorities on this subject: so I will only mention that the Utmánkhels themselves regard the two bodies (in Arang Barang and British territory) as common descendants of those men who first accompanied the Khakkhai tribe from Kandahár, an idea which seems reasonable. The Utmánkhels apparently, like their Yúsafzai comrades, eventually divided into two bodies, one (the larger), settling in the Highlands; and the other (the smaller), in the Lowlands. As regards the incidents in the text (page 181, line 5), Bellew holds that the people of North Yúsafzai, and James, that those of Arang Barang, are referred to. They are both probably right. The Utmánkhels had not been conquered their present seats in the Arang Barang mountains, and so, as a body, assisted the Yúsafzais in their various expeditions.
" 182	Line 14	Tálásh, a valley in Swát, north of the River Swát, and bounded as follows: north, the Larram Range; south, the Barangola Hills; east, a spur from the Larram Range; and west, the Panjkora River. (Bellew).
" 183	Note 34	'Isá-i. I have, since this portion of my translation was in the Press, ascertained who the 'Isá-i sectarians were. One Míán 'Isá (Anglicé Jesus) a Shiah saiad, a native of Pesháwar, and follower of Báízid (alias Pir Tárik), the founder of the Roshanián heresy, went to Swát, and preached its doctrines with considerable success amongst the Yúsafzais. Those who became converts to his doctrine were called 'Isá-i.' His descendants still reside in the city of Pesháwar. The word 'Christians' in the text should be erased, and Isá-i substituted by the reader; and the whole of note 34, so far as it refers to Christians, should be considered as cancelled.
" 189	Line 19	After the word 'Tároka' insert the following passage, inadvertently omitted in my translation:— Next Nizám Khán, who was also the only son of his mother (she was a Boláki, named Nandraka); next Yúsaf Khán; he was also the only son of his mother (her name was Durdána, of the tribe of Ghoríá Khel, and clan of Mahmand).
" 192	Note 1	Add.—The original manuscript has 'Shahál,' but Shawál is undoubtedly meant. It is a matter of notoriety amongst the modern Khataks that they came from thence.

4.—TARIKH-I-MURASS'A,—*Concluded.*

Page 196	Note 11	Since I wrote this note I have seen the original manuscript with Afzal Khán. In it the word is written dzá-dzá, a word in common use, signifying (like the Persian kám-ná-kám, khwáh-ma-khwáh) 'at all hazards, <i>volens volens</i> .' The translation should therefore run: 'There was no help for it, so he went to the house of Shálbeg Khán.' In ancient Pakkhto the modern forms of 'dze' and 'tse' did not obtain; they were distinguished from 'che,' and from each other as follows: 'dze' was the Arabic form of h with a symbol like Hamzá placed below, (which is easily mistakeable for the three diacritical points combined, of 'che,' and accounts for the clerical error in the Kalíd-i-Afghání); whilst 'tse' was the Arabic form of h with two diacritical points, and the quasi Hamzá symbol above mentioned, below it. This is proved by innumerable examples in the manuscript, but I will only cite one. In the very same page of the K. A. as this word cháchú occurs (<i>viz.</i> , p. 231), and in line 8, the words 'dzine pukhtana wu-kra chi tso jogi-án,' &c., in the original manuscript afford an example in the words 'dzine,' 'chi,' and 'tso' of this ancient mode of writing the letters 'dze,' 'che,' and 'tse' respectively. The curious or the sceptical are referred to the original manuscript for proof. I have not seen the manuscript in the possession of the Nawáb of Teri.
" 201	Line 14, 15	Erase "[of the hill country of Swát]," and read "and the Akozais" before "[of the plain of Yúsafzai]." The Bá-izai clan of the Akozais had then, as now, settlements in the north of the plain, and to them reference is undoubtedly made.
" "	Note 19	The Se-sadda mentioned in this note are a modern colony; the Se-sadda of the text, I now find, were the <i>three</i> Rajar clans of Malik-zai, Mání-zai, and Ako-Khel. (Vide Appendix III). The text should be corrected here as elsewhere accordingly.
" 204	Line 11	The original manuscript has 'Adam Khán,' and not 'Umr Khán.' Adam Khán was Shalház Khán's brother. (See page 190, line 24).
" 204	Note 44	The word 'tsile' in the K. A., page 236, line 14, is a clerical error for 'tsale,' which occurs in the original manuscript— <i>vide</i> also Raverty's Dictionary <i>in verbo</i> .

4.—SHAHZADA BAHRAM.

Couplet 29	Line 2	'Anand,' a Sanskrit word unknown in colloquial Pakkhto, signifying rest, peace.
" 243	...	Substitute: Afrád with both his hands his club at him ⁷³ uprais'd, That with Bahrám's brains he ⁷⁴ might the mountains strew.
" 260	Line 1	Substitute: Anon a Caravan (afar off) did he spy:
" 277	" 2	Substitute: Each side carried off its wounded from the field.
" 279	" 2	Read: '(so) sore perplex'd was he' for 'he knew not,' &c.
" 284	" 2	Substitute: Right well did this brave youth (the Prince Bahrám), befriend.
Note 118	...	Erase "the usual form is 'tan,' masculine"—'Tana' is the word ordinarily used for 'the trunk' in Yúsafzai.
" 137	...	Erase whole note as wrong. 'Khalaka' (as here) means people: 'Khalka' means a shirt.
" 193	...	The K'aba is known in Persian also as the 'náf-i-zamín,' (the navel of the Earth).

viii ADDITIONS, CORRECTIONS, SUBSTITUTED READINGS, &c.

4.—SHAHZADA BAHRAM,—*Concluded.*

Couplet 474	Line 1	Substitute: From my parterre wilt thou not (me), its rose-bud, gain; also for couplet 475, line 2, substitute: (For) my forehead's mole, (fond one!) thou'lt ne'er attain. The word 'briyá-múndal' is in both lines one word, meaning 'to find.'
„ 547-48	...	Substitute: But if thou only (dā) patience make the diet of thy soul: (And) far distant from thy heart expel all fear of ill: Then right soon my love shall our meeting be: N.B.—The word 'ta' in the K. A. (c. 547, l. 1) is undoubtedly a misprint for 'di.'
„ 689	Line 2	Read: To thee I've made her o'er 'for' my consent, &c.
„ 691	„ 2	Substitute: 'Shabrang! do thou make the matter's basis sure.'
„ 706	„ 1	Substitute: (The princess) Gulandāma previously had learnt.
„ 708	...	Substitute: On every side were sports (and fun) of varied kinds: For Sarásia's feast was for large crowds prepar'd. Read: 'Into tears he burst' for 'he could not, &c.'
„ 746	Line 1	

5.—ABD-UR-RAHMAN.

Ode III	Note 1	The impossibility of entrapping the Griffin or the Phoenix—both birds of Oriental fable,—arises from the fact that they are held never to alight on the ground, but to be continually flying in the air. (See also Ode XXV, couplet 2, and Chaman-i-Benazir XXX, couplet 7).
„ VIII	Couplet 7	Substitute: If thou it upon the flame (of conflict lay). It will cause (the flame) wood aloes' perfumes to emit. The force of the allusion apparently is that money judiciously spent will, as is the custom among Afghans, allay a bitter feud and produce reconciliation and peace. Blood and other feuds amongst them are frequently brought to a close by money payments.
„ XVI	Couplet 6 Line 1	Substitute: Be Khush-hál first and next ninety-nine more Khataks of his mould. And erase note 5, from the words 'the second word,' &c. line is nevertheless clumsy and unmetrical.
„ XX	Couplet 3	The following is perhaps a less far-fetch'd reading:— 'If on his head a crown be placed (again I ask) what then? To my view he's but &c. The expression 'ghazá wa-shwa?' is, I believe, one purely confined to Pakkhto poetry, and bears the above import.
„ XXIX	Couplet 3 } Line 2 }	This line might also run as in the original: 'Otherwise I would be on its service (more) intent?'

6.—KHUSH-HAL KHAN.

Ode III	Couplet 13 Line 2	Substitute: Still will they not become with its true use acquaint. And erase note 8. The allusion in the first line of this couplet is probably to the punishment to be awarded at the last day to those who do practise alms-giving (one of the five foundations of Islám) in this world. (See Abd-ur Rahman VIII, Note 9.)
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SHANZADA BAHRAM,—*Concluded.*

Ode IV	Couplet 2	<p>The following translation is perhaps preferable to that given in the text :</p> <p>Though the sky 's alone between : my mind cannot comprehend (God's) plans.</p> <p>So varied are the rewards and punishments of Fate.</p> <p>In the first line the Pakkhto word 'tsádar,' like the Persian 'chádar,' with which it is identical, is frequently used to denote the sky.</p> <p>The difference in the translation of the second line depends on whether the word in the Pakkhto text is read 'idrák' or 'adrák.'</p>
" X	Note 2	<p>The word 'torai' is also used to denote the <i>black</i> diacritical signs, as well as the vowel symbols of Persian letters. The word 'wazan' in like manner means both 'weight' and 'metre.'</p>
" XX	Couplet 13 Line 1	<p>Substitute :</p> <p>Since the pain (ere-while) in my head is now (seated) in my leg.</p>

7.—CHAMAN-I-BE-NAZIR.

Ode II	Couplet 2 Line 2	<p>Another reading is :</p> <p>That e'en those who seals engrave, (Lit: men of the seal) &c.</p>
" "	Couplet 4	<p>An Afghan bird-snare consists of a running noose made of black horse-hair, which depends from a black thread horizontally stretched between two up-right sticks. Below the noose and on either side of it the grain, used as bait, is sprinkled. The bird coming to eat the grain does not see the fine horse-hair noose, so inserts its head into it: the slip-knot at once closes on its neck, and it is secured. To this reference is made in the simile, which frequently occurs in Oriental Poetry (e. g., Chaman-i-Bé-Nazir, Ode V, couplet 9) of the love being taken captive in his mistress' tresses. The above description will also enable the student to understand the allusions in the Ganj-i-Pakkhto, Tale X: more especially that regarding the attenuated state ('thin as a hair') of the snare.</p>
" XXV	Couplet 2	<p>Substitute the following more simple translation :</p> <p>'When my study of (God's) attributes less engross'd my mind; He his real nature to me show'd from every point of view.</p> <p>Note 2 to this couplet abounds in errors, and should be erased.</p> <p>Allusion is probably here had to the stage of Súfism known as 'zahd,' or seclusion, in which the disciple occupies himself, as Mr. Hughes writes in his notes on Mohammadanism, 'with contemplation and the investigation of the Metaphysical Theories concerning the nature (zá't), attributes (sifát), and works of God.'</p>
" "	Note 6.	<p>Add: The allusion here more probably is, however to the stage of Súfism known as 'wasl' or Union with god, 'which' as Mr. Hughes writes 'is the highest stage to which he can go whilst in the body; but when death overtakes him, it is looked upon as a total re-absorption into the Deity forming the consummation of his journey, and the eighth and last stage of Faná, or extinction.'</p>
" LII	...	<p>From this Ode to the end, the English translation is less symmetrical than even in the rest of the poetry; because the original Pakkhto is in a different and longer metre, which would have been better translated in verses of four stanzas each. I however, thought of this too late to be able to correct my manuscript.</p>
" LIII	Couplet 2	<p>'Yesterday look'd in my love's embrace, to-day' &c., would be better than the present translation, because 'ghcg,' though translated 'bosom' in the Dictionaries, more strictly and usually means the 'arms, the embrace.'</p>

ADDITIONS, CORRECTIONS, SUBSTITUTED READINGS, &c.

1.—GANJ-I-PAKKHITO.

Page	12	Note	5	This note is an erroneous one, and should be erased. I now observe that the Pakkhto employs the Indicative Pluperfect 'khwarahe we.'
"	17	Line	3	Read 'bird-snare' for 'bird-trap;' and 'snare' for 'trap' throughout the Tale. Afghāns do not trap birds, but snare them.
"	"	"	23	'Twenty times over,' the usual idiom for the English expression, 'By all means.' See Tale XXX, Note 10.
"	30	" 34,	35	The English equivalent of the Pakkhto idiom 'harām sha' is apparently the expression 'so help me God!' (the Arabic 'harām ullah'). The text and Note 14 should be corrected accordingly.
"	43	" 11,	19	The <i>modus operandi</i> is to attach the prey to one end of a rope, and place on the same rope a loose ring to which the hawk is fastened by his leg, so that he cannot fly away. He thus proceeds along the rope after the quarry.
"	50	"	27	Read 'I will of course listen to thy story' for 'very true,' &c.
"	51	Note	69	This note is incorrect. 'Nōra' is feminine, to agree with the hare ('soya') who is speaking.
"	52	"	74	Dr. Trumpp is in error here. 'Gheg' is a feminine noun with only one plural 'ghege.' Correct note accordingly.
"	54	Line	23	For 'lungi' read 'scarf.' It is equivalent to the Scotch plaid. Make similar correction in page (99) line 17.
"	"	"	27	Read 'slippers' for 'shoes' and (line 28) 'shoes' for 'slippers.' Correct note 27 also accordingly, viz. 'jūta-i,' women's slippers, and 'kokkhe,' women's shoes.
"	"	Note	31	It would be more correct to say that a 'dupatta' is a light head dress of cloth worn by women, inside the house for ornament and the 'parānai' a large shawl, which envelops the body, face, and head, and is worn when they go out of doors to veil them from the public gaze.
"	73	"	2	Erase note. This note was written in Hazārā, where I had not an opportunity of ascertaining the exact meaning of the word 'sarbāra-i' which is not to be found in either Bellew's or Raverty's Dictionaries, but I have been able to do so, since this Translation has been in the Press, in Yūsafzai. The three words which occur in the Pakkhto text are shātīr, sarbāra-i, and laharai. 'Shātīr' is a beam; 'laharai' is a rafter consisting of a round pole as opposed to 'barga,' one with square edges (these rafters rest on the beams), and 'sarbāra-i' is what is laid upon the rafters. This, in the houses of the poor, consists of branches or cane reeds, on the top of which is placed the earth forming the outside roof, whilst in the houses of the rich (as in the text here) it consists of planks of wood carefully planed. The proper Pakkhto word for the cap of a pillar is 'sara-i.'
"	"	Line	8	For 'large hoes' read 'large spades.' The 'chāri' is a large spade, with two rings attached to either side of the blade, to which ropes are attached. One man pulls the ropes, and another holding the spade turns over the mud-plaster with it.
"	"	"	20	Erase the words 'for him they.' The sentence is clumsy in the original. Suffice it here to say that the dative 'wa-la' is in this place idiomatically, as is not unfrequently the case, as a genitive, meaning 'her,' and not 'to her.'
"	78	"	2	The 'kamand' (or thief's-ladder) is used by burglars to scale walls in large cities. It is made of rope side-pieces and rounds: with a hook at the end of each side-pieces which, on the ladder being thrown over a wall, grips it on the other side. When it is thus secured, the thieves ascend by it.

1.—GANJ-I-PAKKHTO,—*Concluded.*

Page	81	Line	27	Read 'one' for '(alms),' and correct note 12, line 2, thus— 'Second: to the feast given in the deceased's home on the evening of the same day.'
"	84	Note	10	The student should notice the <i>duplicate</i> animate plural termination ('ân-ân') here. It is the common colloquial form.
"	88	Line	7	Read here (and throughout the Tale) 'hill-goat' for 'stag.' Bellew, my former authority, gives 'stag: elk' against the word 'gâwaz,' but he is incorrect I now find.
"	96	"	31	Read 'dust-stain'd' for 'hideous;' and as regards note 29 (erroneously numbered 22), it is sufficient here to say that though 'sperah' (not 'superah' or 'shperah,' as in the text) does mean hideous, &c.; it in this place refers to a camel's knees being dust-stained, owing to its resting on them when it sits down to be loaded, &c.
"	100	"	10	The student should carefully note this optative construction, as it is frequently used colloquially. See Trumpp's Grammar, § 215 (page 352).

2.—SULTAN MAHMÚD GHAZNAVI.

Page	106	Line	13	Sultán Mahmúd, as Governor of Khurásán, was a feudatory of Bukhára.
"	107	"	11	Murgháb, formerly a town on the upper course of the River Murgháb, east of Mashad, but now a valley haunted by Sárík and Salor (Turkmán) robbers. (Vambery's Central Asia).
"	"	"	17	Merú, formerly a flourishing city of ancient Khurásán, situated on, and its lands irrigated by, Lower Murgháb. Amír M'asúm, Mángit, the founder of the present Uzbek dynasty of Bukhára, in 1784, took this city with a view to raid more effectually on the modern Persian Province of Khurásán, carried off its whole population into slavery (their descendants in Bukhára are still known as Merú-i), broke down the dam of the ancient irrigation works, north-east of Merú, and reduced it to its present miserable condition of a Turkmán settlement, with a few melon and vegetable gardens. (Vambery's Bukhára).
"	"	"	32	Khurásán, in Sultán Mahmúd's time, was a far more extensive tract of country than the modern Persian Province of the same name. It comprised all the country between the modern Shah-rúd (south-east of Astrábád) east to Balkh, on the north; from Balkh south-west to Sistán on the east; from Sistán west to the confines of Irák 'Ajami, on the south; and had the province of Irák 'Ajami, on its western frontier. (Vambery's Bukhára).
"	109	"	29	(Additions to note 51). Hussan and Hussein were sons of 'Alí, the son-in-law of Muhammad. The former was poisoned, A.D. 669, by, it is said, his own wife at the instigation of Yazíd, son of Moawyah, the first Khalifa (A.D. 661—680) of the Omniades. The latter refused, A.D. 680, to recognize Yazíd as successor to his father in the Khalifat, and organized a revolt in Kúfa, in which he himself fell bravely fighting, covered with wounds and overpowered by superior numbers. The first ten days of Muharram are, amongst the Shiás, days of 'mátam' or lamentation in commemoration of the above martyrs. The tenth day, or 'Ashúra, is held sacred by Sunís as that of the creation of Adam and Eve, Heaven and Hell, Life and Death, the Pen and Tablet of Destiny. (Irving, Gibbon, Hughes).
"	110	"	1	The scene of this battle was in the plain between Naoshera and the Indus. (James).
"	"	"	3	The name Gházi implies 'Champion of the Faith,' and is somewhat akin to the English royal title of 'Defender of the Faith.'

2.—SULTAN MAHMUD GHAZNAVI,—Continued.

Page 110	Note 57	Read (line 2) 'used' for 'intransitively.' 'Sedzal' is always used transitively, but 'swal' is used either transitively or intransitively.
" 117	Line 27	A 'jágir' is land held in the East on condition of Military service, and is a quasi-feudal tenure.
" 121	" 24	The Tabakát-i-Násiri, is a History of India up to the death (A.D. 1266) of Násir-ud-din Mahmád, the 8th slave king of Delhi. The author was one Mináj-ud-din. (Elphinstone).
" 122	" 16	Jagsúm. This a Persian corruption of the Sanskrit name of the god, Chakra-Swámi, or 'The Lord of the Discus.' One of the well known names of Vishnu. (Cunningham, volume ii, page 219).
" 127	" 19	(Addition to note 187). There was formerly a temple on this hill dedicated to Tá'nát, or the sun; it is now devoted to the worship of Gorakh-Náth, a form of Siva. It derives its modern name from the attendant 'jogís' or devotees. (Cunningham, volume ii, page 177).
" "	Note 184	Erase the clause commencing 'The first word,' &c., and substitute 'the initial letters of this verse are A. L. M., of which the exact meaning is uncertain.'
" 136	" 261	Dr. Trumpp is in error here. 'Lakkhar' is a substantive, masculine in the singular and feminine in the plural. Another such noun is 'kandar,' a house, plural 'kandare,' ruins. Compare Shahzádah Bahrán, couplet 679½, and correct note 261 to that couplet.
" 137	Line 28	Kairát and Nárdin, the modern Bairát and Naráinpur. The former is situated 41 miles north of Jaipur (Jyepur), in Rájputána and the latter 10 miles north-east of Bairát. The district is as fertile now as in Ferishtá's time. (Cunningham, vol. ii, p. 247).
" 138	" 6	Cunningham thinks (Archæological Survey, volume ii, page 247) that this ancient stone is very probably one on which an edict of the Buddhist King, Asoka (who flourished cireiter B.C. 250), is inscribed, which was discovered on a hill near Bairát and is now in the museum of the Asiatic Society in Calcutta. Native tradition has it that Bairát was deserted for several centuries after its destruction by Mahmád.
" 142	" 23, 24	Read 'and held in his hand (as a talisman)' for 'and caught hold of,' &c. Reference is here made to the talisman mentioned in page 161.

3.—TARIKH-I-MURASS'A.

Page 171	Note 34	The following modification is necessary. The 'Usmán-zai and Rajar-zai have also settlements beyond the border.
" 172	Line 4	Kárún-Tangi. The original manuscript has Kárván-tangi. 'The Defile of the Caravan.'
" 172	" 7	The Gumal is a river which rises in the country of the Jadráns, in the Sulimán Mountains, and flows thence in an eastern direction towards the Tánk Sub-division of the Dera Ismail Khan District.

3.—TARIKH-I-MURASS'A,—*Continued.*Page 172
to „ 173Lino 24
„ 26

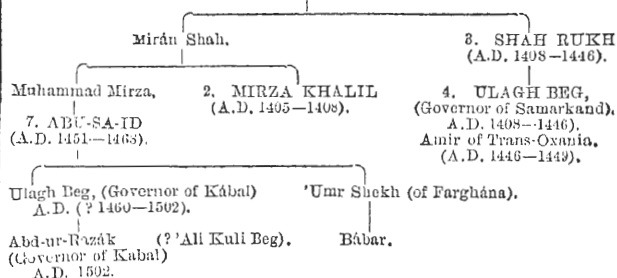
Shah Rukh was governor of Khurásán (capital Hirát), an appanage of Trans-Oxania (capital Samarkand), of which his nephew, Mirzá Khalil (the son of his elder brother Mirán Shah, who had died in the life-time of his father Taimúr Lang, the first of the Taimuride dynasty), was ruler. Mirzá Khalil ascended the throne, A.D. 1405, and was imprisoned, A.D. 1408, by his nobles in the fort of Binaket, afterwards known as Shah Rukhina, on the river Jaxartes. Shah Rukh released him from captivity, without, however, re-seating him on the throne of Trans-Oxania, which he himself ascended, appointing his own son, Mirzá Ulagh Beg, his deputy in Samarkand, and taking the deposed monarch, Mirzá Khalil, with him to Hirát, where he died the following year A.D. 1409. (Vambery's Bukhára).

In the text of Kalid-i-Afghání (page 212, line 12) Shah Rukh it said to have given the government of Samarkand to his grandson, the son of Ulagh Beg, and further on (line 14) the author is made to surmise that perhaps the name of this son was Mirzá 'Ali Kuli Beg, who is afterwards (page 213, line 7) shown to be the governor of Kábal.

The real facts are that Mirzá Ulagh Beg, Governor of Kábal and Mirzá Ulagh Beg, Governor of Samarkand, were two distinct persons. (I had previously called attention to this—vide Chapter II, Note 1), as the following pedigree of the Taimurides, compiled from Vambery's History of Bukhára and Elphinstone's History of India, will establish:—

1. TAIMUR LANG.

(A.D. 1369—1405).



[The names in capitals are of those Taimurides who sat on the throne of Trans-Oxania with dates of their reigns, whilst the numbers proceeding them denote their place in the dynasty].

I have discovered, whilst correcting the proofs of this Chapter, that the original manuscript of the *Tárikh-i-Murass'a* which I had an opportunity of examining, differs in this place, in many material points, from the text of the *Kalid-i-Afghání*, the differences being such as to clear up all the difficulties which the latter, as it now stands, presents to a critical examiner.

The manuscript differs, first, in this respect, that the whole of the passage, K.A. p. 212, line 3—14, commencing: 'pa san ata saw-a,' and ending 'tasaraf kkhe kara-i-wuh' (corresponding with the portions in my translation, commencing page 172 with the words 'in the year 811 H,' and ending, page 173, with the words 'fled from Samarkand') does not occur in the original manuscript at all, though it does in Raverty's *Gulshan-i-Roh*, and must therefore be a later interpolation in the manuscript, from which it and the *Kalid-i-Afghání* were compiled. It is in this paragraph that the confusion between the two Ulagh Begs is made by the ignorant scribe who first interpolated it.

3.—TARIKH-I-MURASS'A.—Continued.

Page 172	Line 24
to „ 173	„ 26
(continued.)	

In the original manuscript my paragraph, page 173, line 18, commencing 'Akhund Darweza has recorded,' immediately succeeds the one (page 172), stating that Mirza Ulagh Beg was Governor of Kábal. But it runs very differently from the Pakkhto text of the Kalid-i-Afghání, and is as follows:—

'Akhund Darweza chi Sháhzáda 'Ali Kuli Beg likalai dai, shayad dzoda da Mirza Ulagh Beg wi' which, being translated is— [Ulagh Beg], whom Akhund Darweza has written down as Sháhzáda 'Ali Kuli Beg. Perhaps this may be Mirza Ulagh Beg's son.'

It will be observed that there is no mention in this paragraph of the original manuscript of Samarkand. Akhund Darweza does certainly call the Governor of Kábal 'Ali Kuli Beg, but he does not say that he received Samarkand from Shah Rukh.

Both the Kalid-i-Afghání and the original manuscript continue (*vide* my translation) as follows:—'This event happened,' &c. From the text of the Kalid-i-Afghání it would appear that the event referred to is the handing over the government of Samarkand to the son of Mirza Ulagh Beg, whereas it indubitably refers in the original manuscript, as the context shows, to the coming of the Khakkai Afgháns to Kábal (circa A.D. 1470) and their residence there during the government of Ulagh Beg, some 34 years before the coming of the Emperor Bábar, his nephew, to Kábal in A.D. 1504. Moreover, Shah Rukh's dethronement of Mirza Khalil, which took place in A.D. 1408, nearly 100 years before Bábar came to Kábal, is utterly irrelevant to the History of the Khakkhai-Khel, who, the author immediately after states, had, by the time Bábar took Kábal (in A.D. 1504), left the valley and settled in Pesháwar.

Akhund Darweza and Afzal Khán, on his authority, are apparently both wrong in supposing that Mirza 'Ali Kuli Beg was Governor of Kábal when the Khakkhai departure from Kábal, consequent on the massacre of the Yúsafzais, took place. The only son of Ulagh Beg's who ruled at Kábal, as far as I can trace from Elphinstone (that pre-eminently correct writer, whom Major James also follows in his History of the Pesháwar Valley Yúsafzai), is 'Abd-ur-Razák, who succeeded his father, Ulagh Beg, in A.D. 1502, and was the same year deposed by Makim Arghún, who was subdued, as Afzal Khán and other historians relate, by Bábar in A.D. 1504. It is hardly possible that the Khakkhai-Khel, weakened by a wholesale massacre, could have in two years' time worked their way through the difficult mountainous country of Ningrahár and the Khaibar to Pesháwar, and ousted the Dilázaks; therefore the massacre and relinquishment of Kábal, referred to in the Táríkh-i-Murass'a, probably took place (as Major James states, giving a full detail of the causes) during the government of Ulagh Beg, which would have given the Khakkhai-Khel 25 years (or more) for their advance towards, and conquest of, the Pesháwar Valley, a period of time which, it must be admitted, is far more reasonable.

The translation then of the 2nd paragraph of Chapter II, if made from the original manuscript, would run as follows:—

'They say that at that time Kábal was held by Mirza Ulagh Beg who belonged to the family of the Amír Taimúr, and whom Akhund Darweza calls Sháhzáda 'Ali Kuli Beg. Perhaps this latter may be a son of Mirza Ulagh Beg's. All this happened before the coming of the Emperor Bábar from the country of Kokán [to Kábal].'

Bellew, who, in his interesting work on Yúsafzai, had apparently only access to Raverty's Extract in Pakkhto of the Táríkh-i-Murass'a, has also (page 64) confused the two Ulagh Begs.

3.—TARIKH-I-MURASS'A,—Continued.

Page 172 to " 173 (concluded).	Line 24 " 26	Vamberg's History of Bukhára, Elphinstone's History of India, James' Settlement Report, and the original manuscript on the <i>Tárikh-i-Murass'a</i> , with Afzal Khán of Jumál-Garri in Yúsafzai, are the authorities for my corrections and explanations.
" 176	" 17	K. A., p. 215, line 10, (last 6 words), runs in the original manuscript: 'zah tsha kphul sar ba yo khalásawum? (Anglice: 'what! should I attempt to save myself only?')
" "	Note 33	The following correction is necessary. 'Wajai' is the ordinary form of this person, and is not obsolete.
" 180	" 9	Since this note was first written, and this part of my translation was in the Press, I have been in a position to ascertain from residents of Langarkot itself that the Makám Rud is, as a fact, regarded as 'The river of the Yúsafzais.'
" 181	" 17	I believe that a great deal of unnecessary confusion attaches to the question of the origin of the Utmánkhels of Arang Barang i.e., as to whether they are, or are not, of the same stock as the Utmánkhels of British Yúsafzai. It would be out of place to give at length here the various opinions of English authorities on this subject: so I will only mention that the Utmánkhels themselves regard the two bodies (in Arang Barang and British territory) as common descendants of those men who first accompanied the Khakkhai tribe from Kandahár, an idea which seems reasonable. The Utmánkhels apparently, like their Yúsafzai comrades, eventually divided into two bodies, one (the larger), settling in the Highlands; and the other (the smaller), in the Lowlands. As regards the incidents in the text (page 181, line 5), Bellew holds that the people of North Yúsafzai, and James, that those of Arang Barang, are referred to. They are both probably right. The Utmánkhels had not been conquered their present seats in the Arang Barang mountains, and so, as a body, assisted the Yúsafzais in their various expeditions.
" 182	Line 14	Tálásh, a valley in Swát, north of the River Swát, and bounded as follows: north, the Larram Range; south, the Barangola Hills; east, a spur from the Larram Range; and west, the Panjkora River. (Bellew).
" 183	Note 34	'Isá-i. I have, since this portion of my translation was in the Press, ascertained who the 'Isá-i sectarians were. One Míán 'Isá (Anglicé Jesus) a Shíah saíad, a native of Pesháwar, and follower of Báízíd (alias Pir Tárik), the founder of the Roshaníán heresy, went to Swát, and preached its doctrines with considerable success amongst the Yúsafzais. Those who became converts to his doctrine were called 'Isá-i. His descendants still reside in the city of Pesháwar. The word 'Christians' in the text should be erased, and Isá-i substituted by the reader; and the whole of note 34, so far as it refers to Christians, should be considered as cancelled.
" 189	Line 19	After the word 'Tároka' insert the following passage, inadvertently omitted in my translation:— Next Nizám Khán, who was also the only son of his mother (she was a Boláki, named Nandraka); next Yúsaf Khán; he was also the only son of his mother (her name was Durdána, of the tribe of Ghoríá Khel, and clan of Mahmand).
" 192	Note 1	Add:—The original manuscript has 'Shahál,' but Shawáf is undoubtedly meant. It is a matter of notoriety amongst the modern Khataks that they came from thence.

4.—TARIKH-I-MURASS'A,—*Concluded.*

Page 196	Note 11	Since I wrote this note I have seen the original manuscript with Afzal Khán. In it the word is written dzá-dzá, a word in common use, signifying (like the Persian kám-ná-kám, khwáh-ma-khwáh) 'at all hazards, <i>volens volens</i> .' The translation should therefore run: 'There was no help for it, so he went to the house of Sháhbeg Khán.' In ancient Pakkhto the modern forms of 'dze' and 'tse' did not obtain; they were distinguished from 'che,' and from each other as follows: 'dze' was the Arabic form of h with a symbol like Hamzá placed below, (which is easily mistakeable for the three diacritical points combined, of 'che,' and accounts for the clerical error in the Kalíd-i-Afghání); whilst 'tse' was the Arabic form of h with two diacritical points, and the quasi Hamzá symbol above mentioned, below it. This is proved by innumerable examples in the manuscript, but I will only cite one. In the very same page of the K. A. as this word cháchú occurs (<i>viz.</i> , p. 231), and in line 8, the words 'dzine pukhtana wu-kra chi tso jogi-án,' &c., in the original manuscript afford an example in the words 'dzine,' 'chi,' and 'tso' of this ancient mode of writing the letters 'dze,' 'che,' and 'tse' respectively. The curious or the sceptical are referred to the original manuscript for proof. I have not seen the manuscript in the possession of the Nawáb of Teri.
" 201	Line 14, 15	Erase "[of the hill country of Swát]," and read "and the Akozais" before "[of the plain of Yúsafzai]." The Bá-izai clan of the Akozais had then, as now, settlements in the north of the plain, and to them reference is undoubtedly made.
" "	Note 19	The Se-sadda mentioned in this note are a modern colony; the Se-sadda of the text, I now find, were the <i>three</i> Rajar clans of Malik-zai, Mání-zai, and Ako-Khel. (Vide Appendix III). The text should be corrected here as elsewhere accordingly.
" 204	Line 11	The original manuscript has 'Adam Khán,' and not 'Umr Khán.' Adam Khán was Sháháb Khán's brother. (See page 190, line 24).
" 204	Note 44	The word 'tsile' in the K. A., page 236, line 14, is a clerical error for 'tsale,' which occurs in the original manuscript— <i>vide</i> also Raverty's Dictionary <i>in verbo</i> .

4.—SHAHZADA BAHRAM.

Couplet 29	Line 2	'Anand,' a Sanskrit word unknown in colloquial Pakkhto, signifying rest, peace.
" 243	...	Substitute: Afrád with both his hands his club at him ⁷³ uprais'd, That with Bahrá'm's brains he ⁷⁴ might the mountains strew.
" 260	Line 1	Substitute: Anon a Caravan (afar off) did he spy:
" 277	" 2	Substitute: Each side carried off its wounded from the field.
" 279	" 2	Read: '(so) sore perplex'd was he' for 'he knew not,' &c.
" 284	" 2	Substitute: Right well did this brave youth (the Prince Bahrá'm), befriend.
Note 118	...	Erase "the usual form is 'tan,' masculine"—'Tana' is the word ordinarily used for 'the trunk' in Yúsafzai.
" 137	...	Erase whole note as wrong. 'Khalaka' (as here) means people: 'Khalka' means a shirt.
" 193	...	The K'aba is known in Persian also as the 'náf-i-zamín,' (the navel of the Earth).

viii ADDITIONS, CORRECTIONS, SUBSTITUTED READINGS, &c.

4.—SHAHZADA BAHRAM,—*Concluded.*

Couplet 474	Line 1	Substitute: From my parterre wilt thou not (me), its rose-bud, gain; also for couplet 475, line 2, substitute: (For) my forehead's mole, (fond one!) thou'lt ne'er attain. The word 'briyá-múndal' is in both lines one word, meaning 'to find.'
„ 547-48	...	Substitute: But if thou only (dā) patience make the diet of thy soul: (And) far distant from thy heart expel all fear of ill: Then right soon my love shall our meeting be: N.B.—The word 'ta' in the K. A. (c. 547, l. 1) is undoubtedly a misprint for 'di.'
„ 689	Line 2	Read: To thee I've made her o'er 'for' my consent, &c.
„ 691	„ 2	Substitute: 'Shabrang! do thou make the matter's basis sure.'
„ 706	„ 1	Substitute: (The princess) Gulandāma previously had learnt.
„ 708	...	Substitute: On every side were sports (and fun) of varied kinds: For Sarásia's feast was for large crowds prepar'd.
„ 746	Line 1	Read: 'Into tears he burst' for 'he could not, &c.'

5.—ABD-UR-RAHMAN.

Ode III	Note 1	The impossibility of entrapping the Griffin or the Phoenix—both birds of Oriental fable,—arises from the fact that they are held never to alight on the ground, but to be continually flying in the air. (See also Ode XXV, couplet 2, and Chaman-i-Benazir XXX, couplet 7).
„ VIII	Couplet 7	Substitute: If thou it upon the flame (of conflict lay). It will cause (the flame) wood aloes' perfumes to emit. The force of the allusion apparently is that money judiciously spent will, as is the custom among Afghans, allay a bitter feud and produce reconciliation and peace. Blood and other feuds amongst them are frequently brought to a close by money payments.
„ XVI	Couplet 6 Line 1	Substitute: Be Khush-hál first and next ninety-nine more Khataks of his mould. And erase note 5, from the words 'the second word,' &c. line is nevertheless clumsy and unmetrical.
„ XX	Couplet 3	The following is perhaps a less far-fetch'd reading:— 'If on his head a crown be placed (again I ask) what then? To my view he's but &c. The expression 'ghazá wa-shwa?' is, I believe, one purely confined to Pakkhto poetry, and bears the above import.
„ XXIX	Couplet 3 } Line 2 }	This line might also run as in the original: 'Otherwise I would be on its service (more) intent?'

6.—KHUSH-HAL KHAN.

Ode III	Couplet 13 Line 2	Substitute: Still will they not become with its true use acquaint. And erase note 8. The allusion in the first line of this couplet is probably to the punishment to be awarded at the last day to those who do practise alms-giving (one of the five foundations of Islám) in this world. (See Abd-ur Rahman VIII, Note 9.)
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SHANZADA BAHRAM,—*Concluded.*

Ode IV	Couplet 2	<p>The following translation is perhaps preferable to that given in the text :</p> <p>Though the sky 's alone between : my mind cannot comprehend (God's) plans.</p> <p>So varied are the rewards and punishments of Fate.</p> <p>In the first line the Pakkhto word 'tsádar,' like the Persian 'chádar,' with which it is identical, is frequently used to denote the sky.</p> <p>The difference in the translation of the second line depends on whether the word in the Pakkhto text is read 'idrák' or 'adrák.'</p>
" X	Note 2	<p>The word 'torai' is also used to denote the <i>black</i> diacritical signs, as well as the vowel symbols of Persian letters. The word 'wazan' in like manner means both 'weight' and 'metre.'</p>
" XX	Couplet 13 Line 1	<p>Substitute :</p> <p>Since the pain (ere-while) in my head is now (seated) in my leg.</p>

7.—CHAMAN-I-BE-NAZIR.

Ode II	Couplet 2 Line 2	<p>Another reading is :</p> <p>That c'en those who seals engrave, (Lit: men of the seal) &c.</p>
" "	Couplet 4	<p>An Afghan bird-snare consists of a running noose made of black horse-hair, which depends from a black thread horizontally stretched between two up-right sticks. Below the noose and on either side of it the grain, used as bait, is sprinkled. The bird coming to eat the grain does not see the fine horse-hair noose, so inserts its head into it: the slip-knot at once closes on its neck, and it is secured. To this reference is made in the simile, which frequently occurs in Oriental Poetry (e. g., Chaman-i-Bé-Nazir, Ode V, couplet 9) of the love being taken captive in his mistress' tresses. The above description will also enable the student to understand the allusions in the Ganj-i-Pakkhto, Tale X: more especially that regarding the attenuated state ('thin as a hair') of the snare.</p>
" XXV	Couplet 2	<p>Substitute the following more simple translation :</p> <p>'When my study of (God's) attributes less engross'd my mind; He his real nature to me show'd from every point of view.</p> <p>Note 2 to this couplet abounds in errors, and should be erased.</p> <p>Allusion is probably here had to the stage of Súfism known as 'zahd,' or seclusion, in which the disciple occupies himself, as Mr. Hughes writes in his notes on Mohammadanism, 'with contemplation and the investigation of the Metaphysical Theories concerning the nature (zá't), attributes (sifát), and works of God.'</p>
" "	Note 6.	<p>Add: The allusion here more probably is, however to the stage of Súfism known as 'wasl' or Union with god, 'which' as Mr. Hughes writes 'is the highest stage to which he can go whilst in the body; but when death overtakes him, it is looked upon as a total re-absorption into the Deity forming the consummation of his journey, and the eighth and last stage of Faná, or extinction.'</p>
" LII	...	<p>From this Ode to the end, the English translation is less symmetrical than even in the rest of the poetry; because the original Pakkhto is in a different and longer metre, which would have been better translated in verses of four stanzas each. I however, thought of this too late to be able to correct my manuscript.</p>
" LIII	Couplet 2	<p>'Yesterday look'd in my love's embrace, to-day' &c., would be better than the present translation, because 'ghcg,' though translated 'bosom' in the Dictionaries, more strictly and usually means the 'arms, the embrace.'</p>